Underground Press Syndicate
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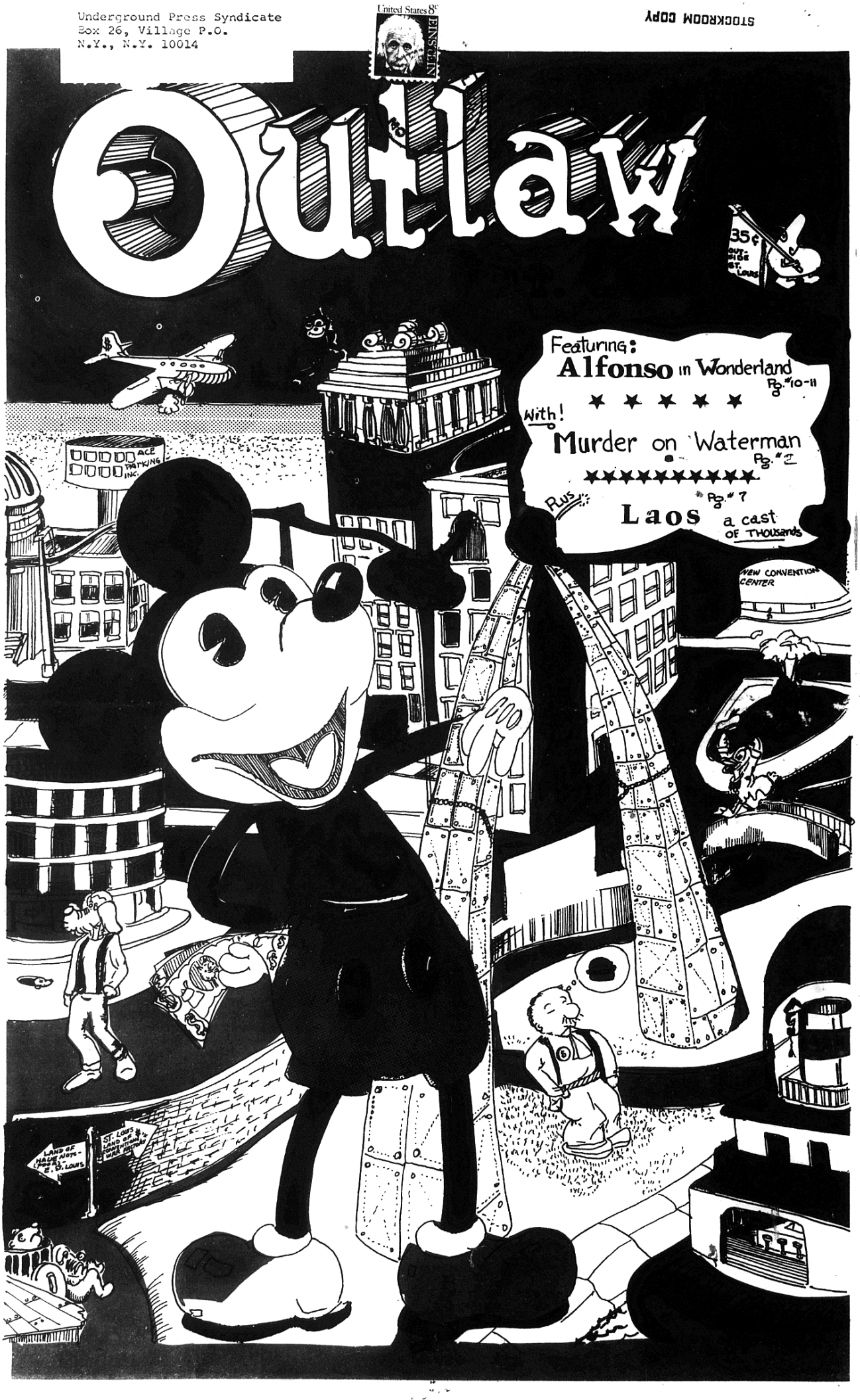


MURDER

Detective Melvin Wilmoth was a rookie narco under Darrell Ruediger. Ruediger has a reputation a mile long for busting into people's homes without a warrant. Usually Ruediger himself leads the way in on an illegal entry. Last Tuesday he sent agead his apprentice, Melvin Wilmoth. Wilmoth, without identifying himself, pulled a gun on a brother who was walking to J.D. Watson's apartment and told him to knock on the door. When J.D. opened the door, the pig pushed the brother out of the way and stormed into the apartment waving his gun.

Dirty Denny was sitting on the couch inside the apartment. All he saw was a dude dressed in cycle clothes break into the apartment waving a gun. Denny had just been beaten up by some bikers and had gotten a gun to defend himself agaist that happening again. When he saw Wilmoth, dressed in a leather jacket and cycle boots (not a police uniform,) he fired on him.

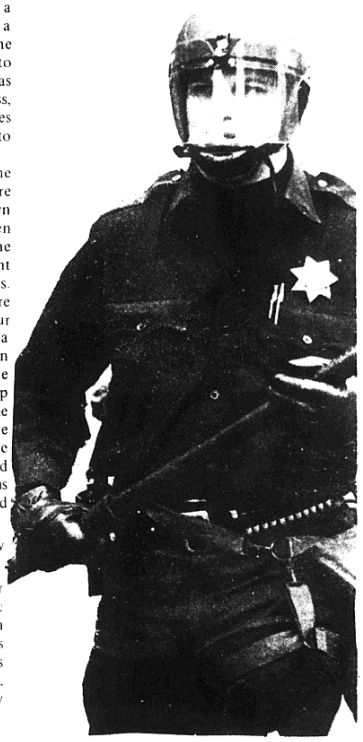
Wilmoth was hit in the stomach by the one shot Denny fired from a .22 survival rifle. After being hit, Wilmoth fired 3 times into Denny, hitting him in the stomach and legs.

Ruediger and six other plainclothes pigs then provided a clear example of their inhumanity and abuse of authority. After Denny was disarmed and kneeling on the floor vomitting blood, Ruediger and his men assumed the role of judge, jury, and executioner and picked Denny up by the hair and severely beat and kicked him. The pig who called for a cruiser (ambulance) for Wilmoth looked at Denny lying on the floor and said, "That motherfucker doesn't need a cruiser. I hope he dies." When a stretcher finally arrived for Denny, he was kicked onto it. He was then taken to Homer G. Phillips Hospital, which was much farther away than Deaconess, where Wilmoth was taken. The facilities at Phillips are also clearly inferior to those at Deaconess.

After Wilmoth had been shot, the other six people in the apartment were rounded into the living room and thrown into a heap on the floor. After about ten minutes, J.D. finally asked, "What the fuck is goin' on here?" Only at this point did the pigs ever identify themselves. "Shut up, boy," said Ruediger, "we're police officers, and if you open your mouth one more time you're gonna get a bullet in your head." Another pig then held a gun to the head of one of the brothers and told him to stand up slowly - which he did, very slowly. The pig then kicked the brother across the room at another pig who said, "Where are you going, boy?" and hit him on the head with a pistol, knocking him unconscious and opening a wound that required stitches to close.

Both Denny and Wilmoth died a few hours after arriving at the hospital

The raid at 6152 Waterman was a clear documentation of the way the government and its pigs are trampling on people's rights. It's clear that as pigs continue to break into people's homes waving guns like the renegades they are, those pigs are going to be fired on by people defending themselves.



those not busy

being born

are busy dying

No one knew too much about Dirty Denny. He was like a lot of us. He floated around from place to place. He was recently crashing at 6152 Waterman Blvd. in the West End. And like a lot of us, he had some screwed up things about him. Some say he was into junk which bums us out 'cause that's a drug that keeps people down. But then, the pigs didn't bust in for smack, they busted in for acid. And two people went down in the shootout that followed.

We view with horror the fact that we live in violent society where people are divided and kelled. But we can't ignore each new proof that the Man is coming down so heavy that it's gonna take violence to turn things around. It is terrible that Wilmoth was not a brother; that Wilmoth the person, who had favorite foods and colors like us, is dead. We mourn the death of a person and we are sorry for his family. But we gain strength from the death of a symbol of oppression. These emotions are not in conflict.

Denny's Weapon

Skip Ruediger - - -

Prize Pig

Darrell "Skip" Ruediger is the chief narcotics pig of the 7th district, which is the West End area of St. Louis, including 6152 Waterman, where Ruediger and his men struck last February 23. Ruediger uses his badge as a license to illegally enter people's homes and pull any kind of shit he feels like. In a quick investigation, the OUTLAW has found 10 different people who have told us that Ruediger entered their apartments without a warrant.

Ruediger's usual method of entry is to say he's got a letter for someone at the place he's going to raid. If the people are hip to Ruediger and won't let him in, Skip has been known to empty a little lead into the door.

What Ruediger does once he's inside depends on which one of his piggish characteristics is driving him at the moment.

Racism is often the chief motive in Ruediger's behavior. A lot of black people make their homes in the 7th district, and black people have been the victims of Ruediger's most inhuman behavior. Ruediger can afford to be particularly outrageous with black people because he knows that they get absolutely no protection from the AmeriKKKan legal system.

And the straight press is glad to hush up on the everyday brutalization of blacks, while the shooting of a white person makes the front pages. Ruediger's split from his black partner, Holiday, is more evidence of his racism. When Holiday followed Ruediger's example and started raping the white women he busted, Ruediger let loose with such a vicious racist attack on Holiday that even the racist St. Louis Police Department was compelled to discipline Ruediger.

Ruediger's sexism is rampant. He regularly busts women purely for the purpose of forcing them to allow him to rape them or face months or years in prison. Ruediger always has several women sleeping with him under the threat of being busted. He also forces these sisters to inform on other people.

Ruediger's greed is often the driving force in his behavior. The OUTLAW has learned of one instance on Pershing Street last spring in which Ruediger tore apart an apartment in a search which went right past dope in plain view and ended only when Ruediger found what he was really looking for -- $180 in rent money, which he pocketed. Brother Rick told us that Ruediger took $150 from his Waterman Street apartment last fall. Another person told us that Ruediger ripped off his stereo and wardrobe of expensive clothes. There is always a marked difference in the amount of dope Ruediger takes from an apartment and the amount he turns in at the station.

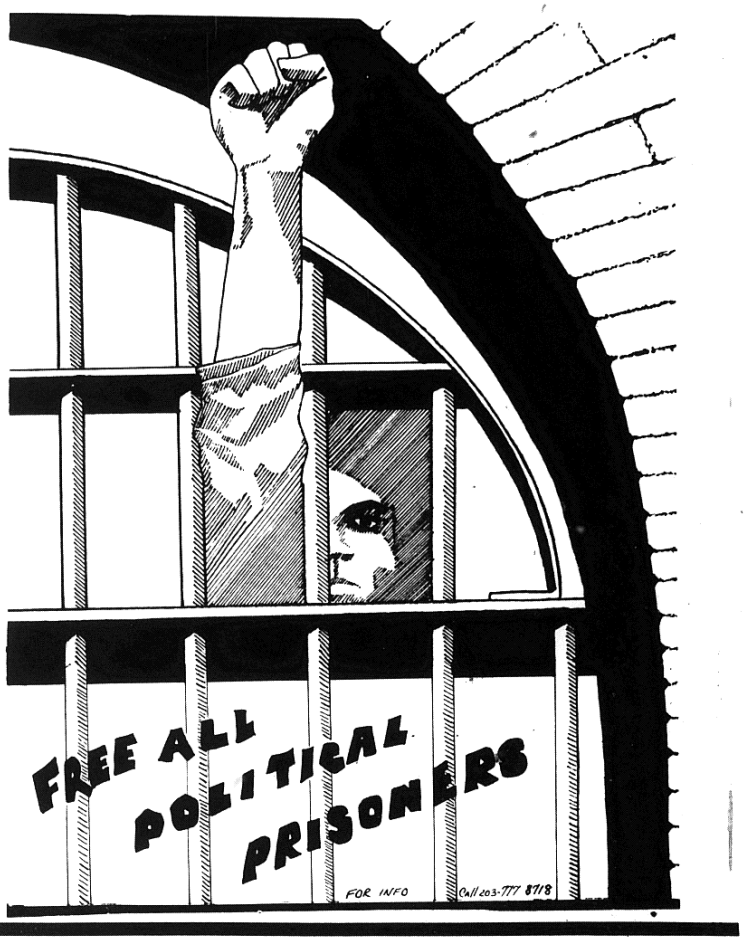
A sister whom Ruediger has raped several times told us that Ruediger deals the dope he doesn't use himself in order to help finance a life-style which includes a Buick Riviera.

Ego is also a big factor in the way Ruediger carries on. He has been known to plant dope where there wasn't any, so he can pork up his bust record and be the 7th district's prize pig. We were also told of several cases in which holding a gun to the head of an unarmed person has been a source of ego-boost for Ruediger.

Ruediger is also a well-known freak-hater. A great deal of his time is spent busting into West-End freak apartments and tearing them apart, starting with such things as flags and political posters.

A couple of years ago when two off-duty pigs beat up a freak for the crime of wearing an American flag vest to Talayna's, one of the offending officers was Darrell Ruediger. Last Tuesday was only the most recent example of why Ruediger is an enemy of the people.

Angela Rally



Feb. 15, 8 p.m. We arrive at the Angela Davis rally at Sheldon Auditorium not sure we want to be there (because we're white), but feeling it's important to show solidarity with black revolutionary groups. Immediate bad vibes. Guards at the door, frisking everyone--2 guards are known police informers. Guards all over, pushing us around -- can't stand here, can't sit there.

The crowd is huge, overflowing to double the seating capacity. Mostly blacks, but some whites, have come to Free Angela. We wait for more than an hour, being entertained by Black Artist Group music and theatre.

The speakers begin. More bad vibes. Someone from the Black Student Union (BSU) calls for solidarity. He welcomes his white revolutionary brothers and sisters. Many boos and snickers -- get the honkies, get whitey. It's just this kind of divisiveness that the Man wants, says the brother on stage. Silence, then more snickers. (At this point we'd like to leave, but there's no way to get to the door through the crowded aisles.)

Luther Mitchell from ACTION (and recently the Coalition Against War, Racism, and Repression) comes on and evokes much enthusiasm from the crowd. Next a white representative of the Workers' League (a splinter of a Trorskyite splinter group) talks about the Juan Farinas Defense Fund -- a subject he managed to avoid until some of the black guards cut him off in mid-sentence and whisked him from the stage. (Question: is it really necessary for a white to tell blacks how oppressive it is to be a worker?).

The star appears. Charlene Mitchell, Communist Party (CP) Presidential candidate in 1968. A long, long rap on the history of Angela Davis. It's boring. She emphasizes coalition to get Angela a fair trial – civil liberties. She wants all groups to support Angela, so her speech is vague and the politics unclear.

Then the crusher. Brother Omar, of the Black Patriot Party, gives us a blast of white hate. Blackness.....Blackness, the crowd was on its feet. The white man is the enemy: all whites are honkies; strike out against whitey.

We were a little afraid and totally freaked out by Omar. So we split. As we drove away the Black Patriots were doing a closed order drill in front of the auditorium

Maybe it was just a shitty rally, but it did attract a large crowd that seemed to be enthusiastic. So it shouldn't be discounted; yet it does raise some serious questions in our minds.

1) No one objects to party discipline or internal security, but why does it always emerge at public meetings and never in 'party' work? It would make a lot more sense to expend some of this energy doing some political work between militaristic displays. The BSU's, for example, are involved in heavy political organizing (and their politics are right on.)
2) Militancy can lead to either left or right politics. Black militancy, when devoid of anti-capitalist or anti-ruling class sentiments, is pure fascism. The Black Patriot Party seems to represent just such a fascist extreme.
3) CP politics are bankrupt, and not only to new left whites. The CP has made its peace with capitalism. It is not into building a revolutionary movement. It has nothing to offer blacks who have already taken militant action against institutional racism; it has nothing to offer Angela Davis, except perhaps some money (After all, the heavy fed infiltration of the CP led to Angela's capture in the first place).
4) It's fine to build coalitions to unite people around a set of broad issues, but the politics must be kept up front. Otherwise the impact of the coalition is lost on the participants as well as the public. (This applies not only to a Free Angela coalition but also to movements like the Peace Treaty and the Coalition Against War, Racism, and Repression.).

Finally, it was encouraging to see so many people turn out to support Angela Davis. Many people were educated about her case and the crowd seemed turned on to supporting her forcefully. It shows that the issue of repression can mobilize both the black and white communities (as in the Chicago Conspiracy Trial). As Brother Watumba of the BSU said, 'We've got to work together to continue the struggle, not isolated, but as a unified revolutionary movement.' Right on, brother.

GUERRILLA BARBERS AT SOUTH TECH

Did you know that in some high schools its' unsafe to walk down the hallways alone if your hair goes down past your collar?

Possibly you did. Its' going on in some faraway places like South America or in Kirkwood, Mo.

Hold on! Kirkwood, you say?? You've got to be joking! But the students at South County Technical School, 12721 West Watson Road, aren't laughing. Its' for real.

Of course there are many schools that have hair length restrictions. What makes South Tech different is the fact that the restriction is **student** enforced.

Any student with hair over his ears or collar is simply visited by a gang of three to thirty student "pigs," who politely inform him that if his hair isn't cut the next day of school, they will cut it for him. They go into graphic detail about the use of a rusty pair of scissors, and the scabs which form on a person's forehead when hair is ripped from it.

This "guerilla force" got quite a reputation last year when they grabbed a student from the Parkway school district with shoulder length hair and made his hair much less than shoulder length.

The student's mother later called and expressed gratitude. It seems she didn't appreciate long hair on her child.

More recently, a student with hair touching his shirt collar was met upon leaving the cafeteria by a group of 25 or more members of a non-union barber group.

A friend with a metal Afro comb calmly persuaded the barbers that they didn't want to cut any hair at that particular time.

The principal, who was there at the time merely told the members of "Hair cutters Anonymous," that, "We'll handle this problem...together!"

You may wonder what the incentive for cutting hair at South Tech is. According to the students who do it, they were told at the beginning of the school year that if they didn't "remedy" the longhair situation that they would get no smoking lounge.

However, the longhairs haven't been remaining silent. The principal and superintendant of schools were both approached to try and solve the problem. Both merely told the students to get their hair cut, even if it wasn't unreasonably long.

Also, a student petition asking for changes in the dress code was confiscated and destroyed, with over 100 signatures on it. The principal announced that student petitions would not affect his judgement.

However the Senior Auto Body class sent a petition to him telling him that if one of the student's didn't get his hair cut, they'd cut it. The principal immediately told the student involved to cut his hair.

South Tech is presently trying to get an underground newspaper together plus do anything else possible to remedy the school situation. If anyone reading this article can help, we'd appreciate it. You can contact us by writing the OUTLAW, P.O. Box 9501, Cabanne Station, St. Louis, Mo., 63161.

A Hairy Deal

Once upon a time (try 10/70 for size) there's a young man with a beard and long hair. He is married and has a 14 month old girl. He works as a welder to support his family.

He gets laid off from a job that he really likes. After four months of searching, he finds another. He calls about the job and is told to come in for an interview. Before the interview, he shaves his beard and spends an hour trimming, greasing, and spraying his long hair. He gets hired.

One day a couple of weeks later a weak rubber band breaks and reveals his long hair. The foreman comes over and says, "Where'd you get all that hair? Ha! Ha!" But none of his fellow employees get upset.

The owner of the company sees the guy and says, "You don't fit in the picture with your long hair, so you're fired. Get a haircut." Well, what do you expect from a guy who drives a jeep truck with a bumper sticker that says "If you don't like the police, next time you're in trouble call a hippie."

There is no one to call if you get hassled or fired from a job because of long hair. I know – it happened to me.

–D.S.

sister rap

My mother had four distinct speaking voices. One was for business; it rumbled out from her stomach and the back of her throat. When she answered the telephone with it my friends thought it must be my father. The second was her "art" voice; it had throat but no stomach, not *quite* brit-ish. The third was more childish, more relaxed; it got used in moments of embarassment, like when my father teased her in front of company. The fourth was her "straight" voice, or at least the one I heard as being straight. It was the way she talked to me; it sounded like business plus child plus worry. The moment I hated her most was when she managed to combine all of them. She was talking to a "famous" art film director; she was trying to be an "interesting woman." It was obscene, ingratiating, slimey. I looked down from the heavens and put a curse on her on the spot, vowing that if I ever reached those depths of flagrant un-cool I would end my useless life immediately.

I broke my vows about six months after I started dating, and have continued to break them ever since. When I first noticed that I'd made my debut on the stage of Total Ingratiation However Subtle (SHIT spelled backwards) I freaked. What had happened to me? was I a hypocrite? Schizo? Having an identity crisis? Or WORSE, DID IT SHOW? I talked it over with my best friend. She denied having any such symptoms. She was lying, but I didn't notice. I realized I was lost. My second best friend confessed. She, too, talked and acted differently in front of different people. We were both lost. It made me feel closer to her.

My disease rested in this comfortable confidence until years later, in a women's liberation consciousness-raising group. Many of the women there, miraculously, had the same disease; we decided to diagnose it. What caused it? Was it incurable? Could we survive without it? What would have happened if I hadn't smiled at my boss when he said "I think war is the most beautiful experience a man can have, does that shock you?" What would have happened if I hadn't lied to that cat about whether or not I'd come? What would have happened if I'd gone up and hugged that person I liked instead of trying to figure out how to get them to ask me to spend time with them. What would have happened if I hadn't gotten dressed up to go out with.....? if I had told X that his motorcycle bored me....if I stopped smiling? What? How come I used to hate being "cute" but now I loved it? How come I felt ugly, how come most of the women in that room felt ugly, even the pretty ones?

In the middle, one of us said, "hey, we really ARE oppressed! Talking about voices, I just realized that almost everybody here is talking differently than I've ever heard them!" We all laughed, because it was true. Some of the penalties for "not ACTING like a woman" were fantasies we had believed in; some of the penalties were very very real (what WOULD have happened if I'd stopped smiling at my boss!) but the lessons were everywhere, in our homes, schools, TeeVees, movies, magazines, friends, jobs, political groups, books, minds, our men, bosses, teachers, fathers...

"I LIKE being feminine," you'd BETTER like it, sister! Any one who tries to live without it is in for a few surprises, the first of which is that there isn't much of a choice for most of us, not much at all.

So, anyway, I found another voice. It laughed a lot, got angry (shhh, don't tell any of those guys I used to live with) and it started talking about its "interest"...how things had to change before it could talk freely, anywhere, in front of anyone. "Sisterhood" is scary. It sounds nun-like, cut-off from the world, ridiculously innocent. I'm uncomfortable with that word still in many situations, and the OUTLAW (groovy baby) is one of them. I'll have to try to find a way to explain it between the lines so that it will go unnoticed except by those who already understand.

SISTERHOOD IS POWERFUL

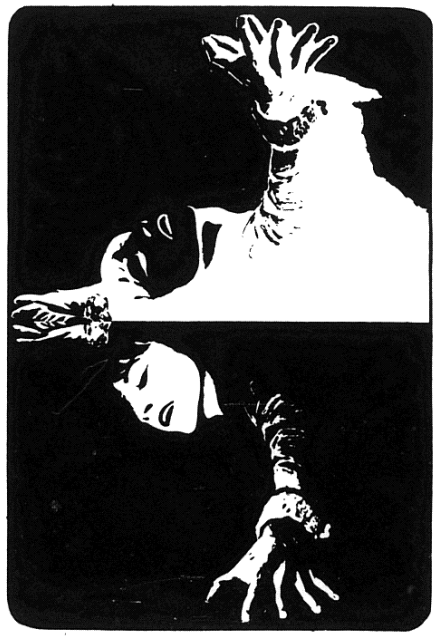
Smile, say something casual, like, "I've never been into joining groups, they squeeze my individuality!" Congratulations, you are the thirty fifth millionth chick to think that thought today.

LISTEN

It *pays* to kid yourself, it really does; that's why whores make so damn little money. Secretaries, housewives, muses, street chicks, maids, publishing assistants don't make much either, but at least no one calls them whores. "I met this really out-of-sight guy..." Lucky me.

Women's consciousness-raising groups aren't automated transformers..."I used to..., but now I...." History does that, personal and political and social history. They are a small part of an historical process (You've lied about coming a long way baby) part of which is pulling backwards and part of which is pushing forwards to a time when, if life exists still, it'll be better for everybody. If you put one together you, and others, have to lean forwards in it, or it'll go back back back...gossip in the garden, feed the baby, watercolors for the parlor, new shipment of whalebone hoops. A lot of sisters have had bummers,

– The group didn't listen carefully
– It's members were trying to out-do each other rather than try and understand similarities as well as differences in their experiences as women
– Women lost patience with each others' process of thought and change
– People betrayed confidences
– They pressured each other to make changes they weren't ready for.



I started out feeling superior to a lot of the women in my group, "weaklings!" and cowed by others,"Wish I was like that, what will she think if I...?" We tried to make ourselves conscious of breaking down competition, but it took specific incidents to actually do it, learning why Judy, who was REALLY together felt she NEEDED a women's movement; why Francesca, who was REALLY untogether grew and went through changes faster than I did, why I, who wanted to "be myself" talked in twelve different voices. Why meeting in a group just of women (ick) was the most important artificial situation I'd ever agreed to try out, one of the few that feels natural in fact. Why politics had always seemed to grow out of a barrel of monkeys, why it doesn't have to...like that.

If you're ready to work at a good risk:
8-12 women is a good number to start with. If you don't know enough women interested in starting with you, or if you're interested in starting a group with people you don't know, call 652-9993 or 862-7239 (mornings)

It's good to pick a topic and go around the room, so that everybody gets a chance to talk. A good opener is:
"How did you get here?" Others are:
"What does 'feminine' mean to you?"
"How do you feel about having children?"
"How are women divided?"
"What are mens/womens bodies trained and used for?"
"Who benefits from male supremacy?"

Always ask why, listen for apparent contradictions, try to understand them.... are they total contradictions, do they have root causes?

Readings are good too, after people get to know each other. If the group wants to do related readings good starters are:

Born Female - Caroline Bird
The Dialectics of Sex - Shulamith Firestone
Notes from the Second Year
Sisterhood is Powerful - Robin Morgan, ed.

At the end of each meeting, try and summarize... what questions/hypotheses have come up? Where does it take you, what does it all mean? What indeed. If your old man hassles you about discrimination, tell him to start a men's group.
Good Luck.

HOW TV AFFECTS YOUR LIFE

A culture is dead when its myths have been exposed. Television is and has exposed the myths of American society. -Gene Youngblood

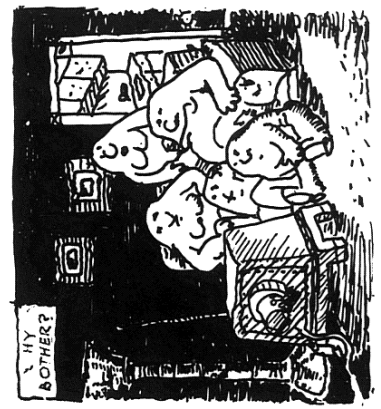
Television shows the human race itself as a working model of itself. It renders the social and psychological condition of the environment. -Les Levine

Ten years ago when I was in junior high school I had a friend whose personality was completely conditioned by television. His facial expressions and gestures were Johnny Carson's. His reactions to everyday situations were the same overdramatic responses seen on television situation comedies. The television sets in his home were always on, a different show in each room.

As children we are unconsciously but very actively trying to learn how to socialize or react with other people. This particular person, who was from Los Angeles, was almost entirely conditioned by plastic Amerika. Plastik Amerika was epitomized in the early 60's by Southern California, the home of television. He related to people as TV personalities relate to each other on television. As a result, his personality was a reflection of television personalities. In short, he was an asshole.

In later adolescence the super ego begins revealing oneself to oneself, just as television reveals society to itself. Television reveals the observed, the observer, the process of observing, the id, the ego, the super ego, an electric Zen consciousness.

On the macrostructural level all television is a closed circuit that constantly turns us back upon ourselves. In an age of advanced technology where man consistantly invents extensions of himself, (e.g. the car for his foot, the typewriter for his hands), it should not surprise anyone to think of television as man's, or at least Amerikan Society's, personality. Computers are man's extension of his memory and retrival system. For children and less intelligent adults, television is the extension, the vicarious reality, of how Amerikans live. If Ozzie & Harriet in the 50's wasn't where your family was at, at least that's where they wanted to be at. In the 50's Ricky Nelson was the suburban teenage Rock 'n' Roll star.



Television as the superego of society reveals society unto itself. Government is the decision making part of society. Nixon speaks for the government. When Nixon lies to us over our television sets, as he did about Laos, we are supposed to believe him. Yet other sources of information via television reveal Nixon to us as a liar.

Many Amerikans believed Nixon. Many people believe only what they want to believe. Many people would prefer to be cheated, robbed, and lied to, so long as this is done politely. Besides "what you don't know, won't hurt you..." This is incorrect.

It is our job to tell our friends and neighbors the truth. Television is light years from being used well but it has the intrinsic phenomenon of reflecting where the establishment of society is at.

FROM ERICKA & BOBBY

tall
skinny
plain

tall
skinny
plain i am
ericka, 22,
fuzzy hair
droopy eyes
long feet
i love people
love nature
love love
i am a revolutionary
nothing special
one soul
one life willing
to give it
ready to die...

Bobby Seale and Ericka Huggins, Black Panthers on trial for their lives in New Haven, sent a message to the hundreds of anti-war organizers who gathered in Ann Arbor in early February to make plans for a People's Peace Treaty with the Vietnamese.

To make this racist railroading trial of Sister Ericka and myself a focal point to further educate the people, massive demonstrations should occur around the end of the trial. There must be teach-ins of people's revolutionary ideology -- on inter-communalism and the work that political prisoners do and did before being incarcerated.

Ericka and I feel that the demonstrations at the end of our trial should mark a massive national beginning of a struggle to free all political prisoners and prisoners of war throughout the country.

We must educate the people more broadly about the people's revolutionary movement, and about the people's struggle to end war, racism and repression. Of course, we revolutionary, peace-loving people who want to end war, racism and repression know the general outlines of what we must attempt to do to help make a peace-loving society and world. We must make more widely known what we believe in for the people, all the people, beyond our beautiful rhetoric of "All Power to the People".

The youth in America with their peace-loving states of mind and a loving will to see that all forms of exploitation, oppression, war and racism end -- really are America. Humane people. The other is Amerikkka . . . an American nightmare, not the "American Dream".

The American Dream is for world peace and an end to oppression and racism? this American Dream lies buried with the 60 percent of the population under 30 years of age. (Oh, I'm not 34 years old! Being on death row right now and looking back on the ten years I've been in the struggle, I feel like a new born adolescent with vigor and love for the people in the whole world.)

I saw on the eleven o'clock news where Sister Angela Davis has beautifully taken the position of defending herself with the assistance of fine lawyers. That is right, right, right on time! She's out of sight. Beautiful, full womanhood, revolutionary mind, heart and soul. It seems like it might be summer before that fascist railroad starts.

I'm going to sleep now. I need some sleep and mind rest repair, the nightly adjustments and other mysterious functions that go on while we sleep. We still don't know much about it . . .

Good morning. I'm in the lock-up now at court, waiting to go in and pick a jury (???) Regular communications to Ericka and me would be good. We do feel that we have some significant things to say with respect to rallying and mobilizing the people around political prisoners.

Bobby
Sister Ericka has something to say.

Bobby's said what's important? educating the people about all the political prisoners of our war against oppression. No heroes, no rhetoric, but massive educational rallies and street politicizing showing how POWs are examples of the situation every one of us face.

And we have to do it with love, you know, and the understanding that we need more than just movement people and sympathizers at these rallies. We need whole families of people. Young, old, black, brown, red, yellow, beige, whatever. Male, female, gay -- everybody. Because everybody is faced with Amerikan oppression and all of us are the America that will be, you dig it? So we all really have to get to work and focus on the people, not individuals.

Love, Power, Strength -- Ericka

panther 21

When Michael Cetewayo Tabor and Richard Dharuba Moore failed to appear at the New York Panther 21 trial on Monday, February 8, it was the start of a series of events that brought with it the difficult knowledge that the Black Panther Party is as fraught with internal dissension as any organization in the movement.

The whereabouts of Dharuba and Cetewayo are still a mystery. Whether there was a mishap, whether they took flight, and if so why, are still unanswered questions.

Within 25 minutes of their absence Monday, Supreme Court Judge John Murtagh had forfeited the bail of both (a total of $150,000), commented on their "apparent flight" and revoked the bail of Afeni Shakur and Joan Bird. Pleas for the release of Afeni and Joan were to no avail.

The judge intimated that the lawyers had prior knowledge of the disappearance and had acquiesced to it. But the depressed and despairing faces of the defense lawyers gave the lie to the charge.

The immediate reactions of the defense lawyers, defendants, spectators and friends ranged from a deep depression, to anger at Cet and Dharuba for deserting the case and imperiling the defense. In the midst of the confusion came a statement from the National Committee of the Black Panther Party, signed by Huey Newton. The statement did little to clarify the situation; it denounced Tabor and Moore for "counter-revolutionary activity" and called them enemies of the people.

The statement also denounced two other Panthers. They are Eddie "Jamal" Josephs, a 17-year old defendant in the Panther 21 conspiracy case, and Connie Mathews, who is said to have recently married Cet Tabor. All four have disappeared.

The communique also referred to the expulsion from the party of the jailed members of the Panther 21 now on trial. They wrote a letter that was sent to and published in New York's East Village Other, addressed to the Weatherman underground. It contained a friendly criticism of the "New Morning, Changing Weather" statement, and expressed the fear the Weathermen were choosing a less "militant" path. Although the letter was signed "The Panther 21", it was understood to have come from the nine ex-Panthers in jail.

Moore and Tabor were known to have expressed anger at the politics of the letter, which contained derogatory references to a "self-proclaimed vanguard" inside the Party. Some readers took the statement to refer to such Panthers as Tabor and Moore, who became public figures after their release on bail. Others took the reference to be to Huey Newton, and the Panther party's National Committee. Still others took it to be directed at both.

In that regard, Huey's statement declared that "the fact that the New York 21 in jail were expelled for attacks on the Party can in no way justify the dirty actions of those dogs Moore and Tabor toward their "comrades". This vicious back-stabbing act of Moore and Tabor dwarfs the differences between the 21 and the Black Panther Party" The statement accused them of "low natured individualism", and insensitivity, and went so far as to say that Moore had threatened the life of Huey P. Newton during the previous week in New Haven.

A spokesman for the East Coast Ministry of the Black Panther Party said that Afeni Shakur and Joan Bird were the only two of the Panther 21 who have not been expelled from the Party. The spokesman said that should Moore, Tabor, Matthews or Josephs seek asylum in Algiers with the International section of the Panther Party, they would not be welcomed.

LNS

COLOR IT RED

Everyone knows that the U.S. has once again embarked on a major escalation of the war. But few are aware that the nature of the war has also changed.

This doesn't merely mean that intensive air war and Asian troops are replacing American ground forces. It means also that the U.S. has internationalized the Indochina war. By carrying the counterinsurgency war across nearly every Southeast Asian boundary, the U.S. has begun to give the popular movements of Southeast Asia a solidarity that was previously only verbal. The effect of opening fronts in new regions of Indochina has been to turn the Vietnamese revolutionary movement into a Southeast Asian revolutionary movement.

The next step in this internationalization process could be the involvement of China in the war. This would make the war at least an all-Asian affair, and probably would be a prelude to a world war. And the possibility of war with China is not as far-fetched as it might sound. With U.S. and ARVN troops all over Laos, the action gets close to Chinese borders the chance of Pathet Lao forces seeking sanctuary in China is not to be overlooked and would offer a perfect excuse for extending U.S.-ARVN operations into China (CIA trained Laotians have already engaged in forays into China.).

NLF and North Vietnamese forces have operated freely in Cambodia and Laos, and independent insurgent movements have developed in Laos, Cambodia, and Thailand. These two factors together have led to the new offensives throughout Southeast Asia. The offensives have led, in turn, to the internationalization of the war, with the "allies" (i.e., U.S. and ARVN) seriously overextending themselves. The popular forces have emerged with a renewed sense of solidarity and confidence.

Right now many parts of this map need to be colored greedy black, sly prince purple. intriguing pink, and U.S. Army green. In fact, you need to add some more army green in Laos and Cambodia as a result of recent invasions there (perhaps even a little CIA chartreuse in China).

After the map is red, you can, if you like, start over coloring it what the people want;; peace blue, friendship orange, cooperation violet, hospital white, and countryside green.

PEACE TREATY

PROPOSED TREATY OF PEACE
BETWEEN THE PEOPLE OF THE UNITED STATES
AND THE PEOPLE OF SOUTH VIETNAM AND
NORTH VIETNAM

1. THE AMERICANS AGREE to immediate and total [illegible] withdrawal from Vietnam and publi[illegible] date by which all American forces [illegible]

   THE VIETNAMESE PLEDGE that [illegible] U.S. Government publicly sets a date [illegible] withdrawal:
   2. They will enter discussions to secure the release of all American prisoners, including pilots captured while bombing North Vietnam.
   3. There will be an immediate cease fire between U.S. forces and those led by the Provisional Revolutionary Government of South Vietnam.
   4. They will enter discussions on the procedures to guarantee the safety of all withdrawing troops.
5. THE AMERICANS PLEDGE to end the imposition of Thieu-Ky-Khiem on the people of South Vietnam in order to insure their right to self-determination and so that all political prisoners can be released.

[illegible] VIETNAMESE PLEDGE to form a [illegible] government to organize [illegible] agree to respect [illegible] in which all South [illegible] participate freely without the [illegible] foreign troops.

The South Vietnamese pledge to enter discussion of procedures to guarantee the safety and political freedom of those South Vietnamese who have collaborated with the U.S. with the U.S.-supported regime.

The Americans and Vietnamese agree to respect the independence, peace, and neutrality of Laos and Cambodia in accord with the 1954 and 1962 Geneva conventions and not to interfere in the internal affairs of these two countries.

Upon these points of agreement, we pledge to end the war and resolve all other questions in the spirit of self-determination and mutual respect for the independence and political freedom of the United States.

By ratifying the agreement, we pledge to take whatever actions are appropriate to implement the terms of this joint treaty and to insure its acceptance by the government of the United States.

For the next several months a national campaign will be organized around a People's Peace Treaty between the Vietnamese and American People.

The Treaty was put together by American and Vietnamese students during a visit to North and South Vietnam and Paris by a delegation of students from the National Student Association. Here in the U.S. the Treaty is gaining wide support from many areas. The National Coalition Against War, Racism, and Repression representing 119 different organizations has endorsed it, as have such diverse groups as the Black Panthers, Chicano Moratorium, Women's Strike for Peace, and Clergy and Laymen Concerned About the War.

On May 1, 1971 there is a massive mobilization planned for Washington, D.C. This corresponds to the first anniversary of the Cambodia Invasion and is three days before the date of the Kent State Massacre. The three demands being made by the mobilization are 1) government acceptance of the Peace Treaty; 2) $5500 minimum income for welfare recipients; 3) free all political prisoners.

The mass action in Washington is strategically tied to correspond to the expected push in South Vietnam by the peace movement there. There are elections scheduled in the South for next fall, and this spring could be a crucial time for the ouster of the American puppets Thieu-Ky-Khiem. A major thrust against the U.S. imperialists by the movement in this country and in Vietnam may undermine U.S. support of the Saigon regime enough to topple these puppets.

Perhaps the most important use of the Peace Treaty comes from its potential as an educational device. It can be used to inform people of the just demands of the Vietnamese people. It can also be used to teach people about the functions of U.S. imperialism (Why the U.S. presence in Vietnam and other Third World countries is no accident, but a necessity for capitalist survival), and to organize people into a broader struggle of fighting that imperialism rather than just being against the war in Vietnam. Also if the mass mobilization is going to demand $5500 minimum income for welfare recipients, it should make that a very clear point in organizing around the Treaty. Up until now there has been very little said as to why this is a crucial demand.

There are many drawbacks, however, to the Peace Treaty and its use. First, aside from everything else, the Peace Treaty is just another petition unless it can be backed up. There is no sense in petitioning the Nixon Administration. The force necessary to back up the acceptance of the Treaty is not something the movement in this country has achieved yet. The people who are actively organizing around the Treaty claim the means to force it on the government are there, and it seems that they aren't talking about armed struggle either. But, even if they were, the revolution is NOT just a shot away. This leads to the next drawback, in that in the last year people have finally started working on more long range [illegible] activities in their own communities, rather than [illegible] the outrage of students and white liberals about [illegible] War. A call to the movement to divert more [illegible] energy to the Peace Treaty may hamper some progress of building a mass-based revolutionary movement that relates to the people and their basic needs. A revolutionary movement which in the end will be the only force strong enough to enforce a People's demand like the Peace Treaty.

However, one mass mobilization in Washington isn't going to do the trick. It will take consistent pressure from groups organizing in their local communities to have some type of effect. One of the main assets of the Peace Treaty is that actions planned in different locations across the nation can all be motivated around the same goal, acceptance of the Treaty by the government.

Finally, it is as yet unclear whether this proposal meets all the demands the people of Vietnam have stated [illegible] acceptable peace treaty. This treaty was worked [illegible] only by students in the peace movement of South [illegible]nam and then endorsed by other Vietnamese groups. [illegible]hough it follows the format of the Provisional Revolutionary Government of South Vietnam's platform it is deficient in some areas. The Peace Treaty makes no mention of the peaceful reunification of the whole of Vietnam; more importantly, it does not demand that the U.S. government pay full retribution for the destruction it has brought down on the people of Vietnam.

The Peace Treaty, used effectively, may be just the tool necessary to pull the anti-war movement together, but the anti-war movement must also realize that the Treaty is not an end in itself. Revolutionary activity in this country must continue to grow, and hopefully the Peace Treaty will become one more facet of the growing struggle. If it does nothing more than show the American people that the Vietnamese people are their brothers and sisters and not their enemies, then the Peace Treaty will be a success.

Bring the War Home
We are all Vietnamese

LAOS

The War Of The Future?

New Strategy For Counter-Insurgency

The American intervention in Laos has two basic motivations: to support the war in Vietnam and to combat the insurgency in Laos, thus maintaining U.S. imperialsm in Indochina. At this moment, American military forces, using South Vietnamese ARVN ground troops as cannon fodder, are desparately trying to cut off the flow of supplies along the Ho Chi Minh Trail, which is vital to the liberation movements throughout Southeast Asia. It is increasingly clear that Nixon and the Pentagon view Laos as the key to the struggle in Indochina.

The Royal Laotian Government (RLG) is totally corrupt and incapable of winning support of the populace. It is elitist, urban-centered, and reactionary. Roving bands of guerrillas regularly cut off the roads; only a few are considered safe for travel. RLG officials do not venture more than 10-20 miles from the provincial and district capitals. Much of the countryside is in the hands of the revolutionary Pathet Lao.

But the U.S. is using a new strategy to reverse this situation. Laos is serving as a new model, which may provide the basis for American intervention in the third world in the future. In an attempt to avoid the infuriating frustrations of Vietnam, the U.S. now wants to rely exclusively on air power and technology, with some puppet foreign troops, to achieve victory. Laos is already the most heavily bombed country in history. The U.S. government will now do anything to avoid using American ground troops.

As Vietnam demonstrates, the U.S. is not prepared to combat movements of national liberation--guerrilla movements that have the support of the people. So in Laos a new scheme has been devised, characterized by five elements:

1. **a massive airwar directed against the physical setting and social infrastructure of the "enemy";**
2. **a ground war fought by Asian troops directed and supplied by a small number of Americans;**
3. **the large scale evacuation of the civilian population to American controlled zones;**
4. **the creation of an American directed civil administration paralleling the existing government structures;**
5. **a policy of secrecy designed to give the Presiden, and his advisers as free a hand as possible.**

In Laos, the total incompetence of the Royal Laotian Army (RLA) has forced the U.S. to rely on its own techniques and resources. The annual cost of the air war alone has been at least $2,000,000,000. The whole range of the American arsenal has been used, from the B-52 and F-4 jets to the propeller driven Cessna.

The Air War

Beginning as early as May, 1964, attacks have gradually been extended to cover all Pathet Lao territory--an area covering more than 50,000 square miles where more than a million people live. For the past two years, bombing has been carried out on a continuing basis against populated regions, resulting in the destruction of most villages and towns and the displacement of about 700,000 people.

The air war began as a tactical effort aimed at bombing supply routes and troop concentrations, and providing logistic support for RLA (Royal Laotian Government) operations. This proved militarily ineffective because pinpointing the enemy in the mountains and forests proved impossible. As a result, the U.S. moved from tactical to saturation bombing in an attempt to demoralize the population, deprive the Pathet Lao of food, and destroy commerce and trade in the countryside. The overall aim of the bombing was to destroy the physical, economic and social basis of any political activity.

The refugees that have been created by the saturation bombing are housed in dilapidated camps near Vientiane. They present a picture of total desolation, barely eking out a daily existence. Those who haven't fled live in caves, venturing out only during the night to till their fields.

Up to 20,000 missions a month have been flown over Laos. U.S. jets fly around the clock, dropping napalm, anti-personnel weapons, and 500 pound bombs. Villages were bombed, day and night, even after every structure had been leveled.

Despite the brutal devastation of the bombing, the air war has actually been counter-productive. Evacuees report heavy casualties among civilians only since Pathet Lao soldiers are mobile and can retreat into the mountains and jungles. Most of the civilians of fighting age, men and women alike, join the Pathet Lao, preferring to die fighting rather than to die hiding from bombs. The Pathet Lao are extremely reluctant to move into larger towns and cities, since this would lead to the destruction of the cities by U.S. bombing.

The Ground War

The U.S. military command relies upon the policy of letting Asians die for American objectives in Indochina. Between 1954 and 1962 the U.S. built up the RLA from 15,000 to 50,000 men, with the U.S. supplying full logistics, training, and combat advisory support. But since the RLA was notoriously incompetent, the U.S. created a clandestine army led by American Special Forces advisers and CIA agents and consisting of Meo hill tribesmen, ethnic Laotians living from Thailand, and other Asians from outside Laos. It is a mercenary army totally under the control of its American advisers. These troops have been supplemented by regular units of the Thai Army.

The ground war has not been a success either. The RLA is no more willing to fight now than it was ten years ago. The clandestine army, more effective than the RLA has been unable to adapt to the changing nature of the war. The Meo tribesmen were best at commado type operations, but as the war has progressed, the battles have gotten bigger and the clandestine army has proved inept.

Refugees: The Deliberate Tragedy

Population relocation is a major part of all counter-insurgency programs. It stems from the theory of "removing the water." According to Mao-Tse-Tung, the guerrilla is like a fish and the people are the sea. For the U.S., having failed to root out the guerrilla, the problem it how to remove the people. In Laos, this has meant the evacuation of large segments of the population from the Pathet Lao zones to deprive the guerrillas of their base of operation. The U.S. helped (and in fact eagerly encouraged) the evacuation of several hundred thousand Meo tribesmen from the Pathet Lao zones in the mid-sixties. Deprived of their traditional livelihood, two-thirds of the evacuees became dependent on the CIA air-lift of supplies for the necessities of life. At least 10% of the tribesmen perished during the forced migrations.

The Shadow Government

The American effort in Laos has demanded reliable civil administration to gather intelligence, process army conscripts, manage the economy, control the evacuees, run the schools, etc. In 1962, the U.S. began, under the auspices of AID (Agency of International Development), an ambitious program to achieve this end. A U.S. administration was set up which paralled the RLG in every respect, coordinated by the U.S. ambassador. An "Annex" was created to serve as a cover for CIA direction of the clandestine army and intelligence activities.

While the entire apparatus was controlled by the Americans the majority of AID personnel were non-Laotian Asians. The U.S. even runs the propaganda war, making the radio broadcasts and films used to lure people to the side of the RLG. The RLG officials have no more than an advisory role. As one put it, "I drive my jeep, but it is the Americans who gave it to me and to whom I must go to get my gasoline."

The political effectiveness of AID has been poor. For one thing, the RLG is angered by the usurpation of its functions, and has lost most of its legitimacy. At the same time, the AID people live mainly in the urban areas, are cut off from the people, live in comparative luxury, and often don't even speak the language.

Secrecy

A policy of deliberate secrecy has been carried out by the U.S. government. Reporters, authors and TV men have consistently been denied permission to visit most areas of the country. They have been prevented from accompanying American advisers in operations on the Ho Chi Minh Trail, participating in RLA offensives, viewing the villages and towns devastated by American bombing and visiting the CIA training camps strung out throughout the country.

While the official reason for the restrictions is "security", the only people who don't know what's going on are the American people. The policy of secrecy is aimed primarily at preventing domestic opposition.

The most concerted efforts to conceal facts have been made regarding the air war, American ground combat roles and the CIA direction of mercenary forces. Furthermore, a continuing campaign to grossly exaggerate the role of the North Vietnamese, both military and political, has been used time and again to justify our presence there.

The War is in St. Louis

The escalation of the war into unrestrained barbarity seems to have come about more from the ability to do it than from the desire to do it. The most important feature of the increasing emphasis on technology is the separation of the killer from his victim. What is probably the best disguised aspect of the war is that in a very real sense it is being carried out in the US against countless unseen and unknown victims. The pilot who flies out of Thailand to a designated set of coordinates, presses a button to drop a fragmentation bomb and returns to his base for lunch is as removed from the effect of his act as the engineer who designed the plane. In an automated war, the enlisted men are the production workers, earning a living in defense plants; the officers are the scientists and engineers who design the weapons; and the generals are the corporation executives like James McDonnell who coordinate the whole military production effort.

The devastation of Laos is an ongoing nightmare. What is even more frightening is the likelihood that Laos will serve as a model for future American policy. For those of us in St. Louis who oppose the war, we must realize that the war is here in St. Louis. We must begin to move against the large corporations like McDonnell and begin to turn technology to humane purposes.

COMMUNITY DAY CARE

Cooperative child care is not only an important part of women's liberation, but also part of our larger struggle to create a society based on mutual responsibility for one another and a strong sense of community Women in this country are learning that strength from their Vietnamese sisters and brothers who are also mothers and fathers. Vietnamese parents feel strength in leaving their homes and fighting for their liberation, knowing that if they are killed that their children are part of a community of people who can care about them and teach them. In this country, people are beginning to develope that strong sense of community by setting up day care programs which actively involve parents, both men and women, which create experiences for children so that they can begin to experience themselves as members of something larger than the family.

THE NEED FOR CHILD CARE

It is a well known fact that women make up about 48% of the labor force. In 1969, there were 5 million children under 5 with working mothers, but in 1968 there were day care facilities available for only about 500,000 of them. Most of these programs were run for profit with some parents paying up to $30 or $40 a week for day care. For poor women, not being able to find day care means not being able to find a job. The Department of Labor reported in 1968 that one out of five low income women could not work because no child care facilities were available.

These statistics suggest that women have been kept out of the work force because their traditional role has been to be mothers, and what keeps them at home is worrying about how their children will be cared for if they were to work. Most mothers who work or want to work cannot afford to pay for a babysitter five days a week. During World War II, when women were needed in the labor force to work in vital defense industries, day care centers were set up for working women by the government. But as soon as the war was over, the day care centers were shut down, thus forcing many women back into the home and their former role as mother and housewife. These origins of day care in the United States clearly shows how the interests of government and industry dominate over the interests of women.

Today, the Government provides day care in connection with various work training programs, but in one sense this can be more oppressive to women, since it is a way of channeling Women into certain kinds of low skilled, low paying jobs. These women do not really have a choice about their work. Similarly, corporations and universities are becoming interested in providing day care facilities for their employees, hoping that this will decrease turnover and absenteeism. We must understand the need for child care programs which grow out of the needs of a community, not the needs of the government or corporations. Our demand to the government, corporations, and universities should be solely in terms of free space and money. The actual program ought to be controlled by the parents and staff from the community which the day care center serves.

WHO CONTROLS DAY CARE? REQUIREMENTS FOR LICENSING

According to the law no child care centers can operate without a license issued by the State Department of Health and Welfare. While the State says that the purpose of licensing is to establish standards for health and safety, implicitly, this procedure allows the government to have control over the existence and operation of these centers. A twenty-two page booklet issued by the Department of Health and Welfare describes the requirements including codes about personnel, admission procedures, and discipline. This leads us to ask how people who sit in these offices and administer day care licenses can really understand the immediate needs of the people in the community. We agree that any child care facility should be safe, properly ventilated, and easily vacated in case of fire, but we also trust that parents who care enough about creating community child care will ensure that these conditions are present. Because regulations and qualifications of the staff must be checked out by members of the welfare office, the licensing procedure may take several months, and the violation of any of the regulations may hold up a license. For this reason we believe that day care programs should be independent of government or private control and fully operated by the community.

THE NEED FOR RESOURCES

While in some societies, like Cuba, child care and infant care is provided free, we are still faced with the problem of financing child care programs. If one of the purposes of child care is to provide services for working parents, it is a contradiction to expect working parents to pay $30 to $40 a week. Yet most day care centers require 3 or 4 full-time staff members who need salaries if they are to make a full commitment to the program. The challenge is how to cut costs and find available resources in the community so we can provide free services to those who need it.

The most immediate problems are finding free space--schools, churches, unused apartment buildings are possible locations. Hopefully a day care center could reduce expenses by receiving regular donations of food, toys, books, and other supplies. Here in St. Louis there are enough major companies in the dairy and food businesses which ought to be asked for donations.

Part of creating a new society is to begin thinking about "contributing" in terms other than money. When a big company decides to give away 20 cartons of milk a day for a day care program they are saying that the needs of the children are more important than the money they could make. We realize that our expenses are going to include things like electricity, gas, telephone, and for that we will need money, but we feel that wherever possible we should actively demand free donations of food and supplies, especially from those companies which do business in the community where the day care center is located.

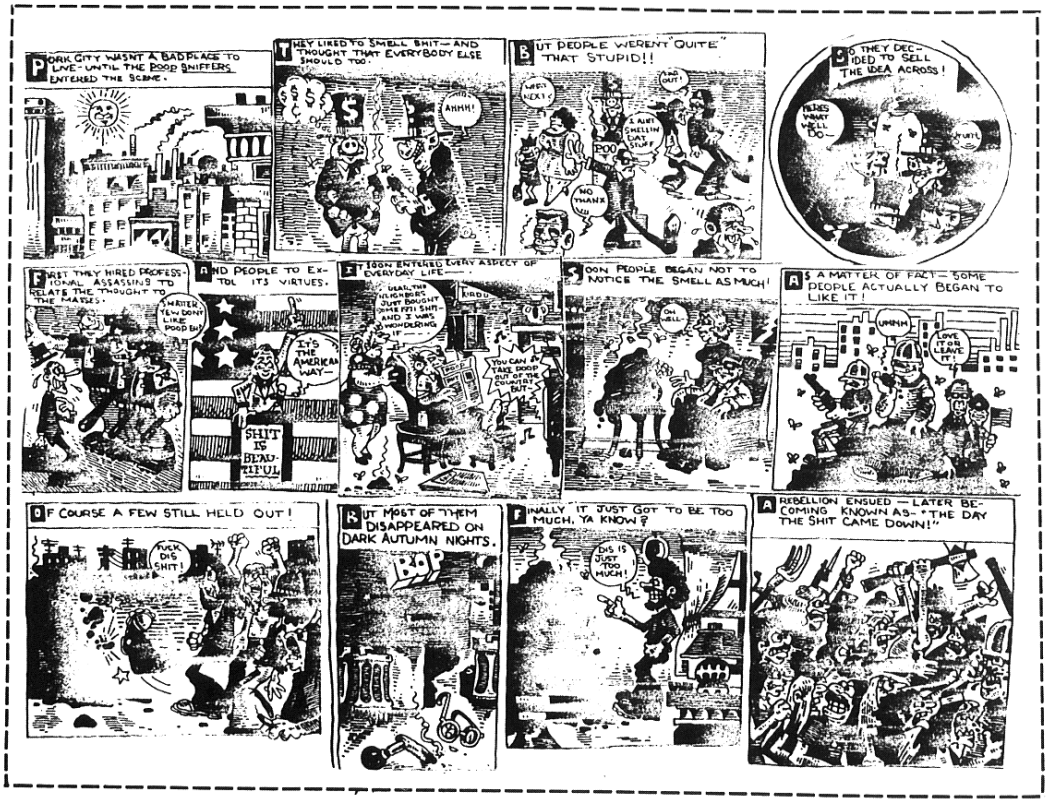
STAFFING DAY CARE CENTERS

Part of the movement for child care demands that men as well as women work with the program. This is essential if we are to begin breaking down traditional sex roles and to allow men in this society an opportunity to work with and care for children. We also want older children like brothers and sisters to work at the day care centers along with adults. Older children want to feel they can contribute to the community and feel their own power which comes from creatively working with younger children. Child care is an issue of women's liberation/ people's liberation, and therefore should involve all members of the community, not mothers.

CONCLUSION

There are different ways to go about setting up child care facilities in a community. Over the past few months people in our community have been trying to organize some kind of child care program. While the response from the parents and others interested in working with children has been good we still need some money so we can afford to pay at least 2 or 3 subsistence salaries for full-time staff. We would also like to be able to provide day care free to those who need it, but at least in the beginning it will be necessary for the parents and other persons in the community to support the program. If we can get donations of food and supplies and equipment, it would help cut our costs. But the only way we see this happening is for our community to recognize the need for free child care and to demand that the resources of the community not be squandered for profit, but used for people's liberation.

For more information about organizing for child care in the Loop community call Susan 862-8017 or Bobbie 725-5302.



DEAD IN OUR TRACKS

It seems like drugs are starting to play a different role than they used to in the white youth community. Drugs are more and more playing the role they have historically played among colonized peoples--keeping people down.

Consciousness-expanding drugs performed a definite function in developing a culture of people turned off to Amerika. Acid and weed were a way for many people to clear out their heads and see how uptight and inhuman Amerika is. The use of these drugs played an important role in helping people to see themselves as a new community apart from the Death Culture.

But now that a formless segment of white people are turned off to Amerika in their own heads, those people have to get together and move actively against the system to achieve collective liberation. Since where the white community needs to go is different now, the role of drugs is different now, too. And so are the drugs themselves.

A few years ago almost all white people were totally digging on the system. They needed to turn on to see through the system. Righteous LSD sharpened their vision.

Now we're at the point where drugs have played out their function of turning people off to the system. What drugs are doing now is keeping a lot people wasted who are stuck at the point of disillusionment. People are mostly taking drugs to get down, not to get to a new place. And the drug market is responding with drugs perfectly designed to keep people wasted.

The pure psychedelics that put people through righteous transitions are almost totally gone from the market. People are dropping "mescaline,"which is mostly low-grade acid mixed with downers. People are no longer looking for the changes acid can bring. For a couple years now, people have been basically been buying mescaline rather than acid. The mescaline that was being produced a couple of years ago wasn't quite as bad as the mind-crushing stuff that is being turned out now. But because people aren't really that concerned with what they're taking as long as it does the job, and because greedy dealers want to produce as cheap a product as they can, the quality of all psychedelics has fallen way down. On the West Coast, where the acid scene started, and where most pills are made, pure psychedelics are almost nonexistant on the street dealing scene. In the Midwest, there are still some left, but not for long. People just stop making what they can't sell--that's how capitalism works.

Drugs like MDA and cocaine are also being used a lot now. Cocaine was *Rolling Stone* Magazine's Drug of the Year for 1970 and coke is all over California. MDA and cocaine are really heavy body rushers and mind blotters and their increase in use is a definite indication of a change from the days of consciousness-expansion.

The heaviest evidence of the role drugs are starting to play is the amount of hard drugs that are being pumped into the white youth community. More and more freaks, especially young sisters and brothers, are being knocked out by speed and smack.

Black people know the obliterating effect drugs can have on a community. The pigs have stood by and gladly watched smack sapping the revolutionary strength of the Black community. The Black Panthers know this and have published a pamphlet entitled "Capitalism Plus Dope=Genocide."

The beginning of revolutionary struggle in the white youth community marked the end of the Man's restriction of hard drugs to the Black community. The U.S. Government is on an all-out campaign to kill Amerikan youth with hard drugs. U.S. pharmaceutical companies are producing speed at five times the amount required for legal usage--yet the government does nothing about this. In fact speed is now being used to stimulate "problem" students in public schools. The CIA flies in heroin which is grown in Laos and the pigs do nothing to interrupt its flow into potentially revolutionary communities. Operation Intercept and the insane campaign now going on to bust people for grass and psychedelics is a product not only of Middle Amerika's shock at the loss of it's children, but also another step in the government's plan to push people to harder drugs.

Drugs can help perform the function of turning people off to Amerika, but people need to move past that point. As Eldridge Cleaver has pointed out, dropping out is not doing anything to actively bring down the system; they don't need our labor and they don't want our political participation. We need to move positively and immediately to achieve our collective liberation. Everybody has to make up their own minds about whether where they're at with smoke and psychedelics is helping them move toward that collective liberation or keeping them from moving. Hard drugs must be eliminated from the community by any means necessary. In an immediate sense, this means organizing to eliminate the pusherman. In the ultimate sense, this means organizing to make revolution and to create a society in which people won't want to burn themselves out.

There's been a lot of police narc squad activity in the area. It's part of a move by pig forces all over the country to clamp down on the drug traffic. Reports have reached us that there have been huge dope busts in Lawrence, Kan., Carbondale, Ill., and Austin, Tex. In fact, the heat is so intense right now that three of our four sources of dope scope info have split town. There's good dope in St. Louis but be CAREFUL. Know who you're talking to before you pull out the bread. And above all, keep your door locked and only let your friends in. If it's pigs that come knocking, they have to have a search warrant before they can legally come in. Ask to make sure they have got one. Get prepared for a dry spell.

WEED

Dark Green--This grass is circulating mostly in the Loop and West End. Lids are light and they have a lot of stems in them. The grass will knock you on your ass but we suspect that it's been treated with something. Watch it, the lids are being sold at a pretty high price too, $15/lid, $110/lb. on the street.

Michoacan--This is probably the best weed in the county, very limited supply. Selling for $25/oz. which is pretty steep. It has some flowers and tops and has a sort of reddish hue.

PILLS

Acid--Three types of acid have arrived in the St. Louis area within the last week.

Powder Blue Microdot--Tiny will pressed tablet 5/32" in diameter. Some are almost white in color. Dosage is about 250 micrograms--1 way hit. Prices range up to $100/hundred tabs. $1.75/hit. Don't pay more than that.

Orange Flats--Flat surfaced bright orange colored tabs. Slightly powdery on the surface. Tabs are 1/4" in diameter and have a groove down the center. This could be a very nice 4-way hit to a very strong 2-way hit. Prices will average around $90 to $100 on the hundred. Don't pay more than $1.75/hit.

Clear Light Acid--Clear Light is a legend in its own time. Produced on the West Coast, 100 tiny celluloid squares come packed in a clear rectangular air-tight case. Sometimes called window-pane acid the tabs are clear with a yellow hue. Probably 500 mics or more, makes a heavier trip than most people around here are used to. This is dealer's dope--the kind that doesn't appear on the streets. Prices range from $125 to $150 and more on the packs of 100 hits. $2 is a good price.

All three are righteous drugs. Don't be fooled by dealer's that claim 750 or 1000 mics. Although their dosage may be correct, 750 mics of 25% LSD is not as good as 400 mics of 100% LSD.

Black Acid--Still around, 10% low-quality acid, 90% impurities.

Green Flats--Badly made shit.

Mescaline--There is some fairly pure mescaline in the area now. It's white powder in a small clear cap. Fairly relaxing trip for about 5 hours. $2/hit.

Brown Barrels--Still around, still good.

Outlaw 10

"A good example of what St. Louis is up against in the convention competition is rising sixteen miles southwest of Orlando, Florida. The Disney organization has 4,000 workmen engaged in what is said to be the largest non-governmental project on earth, 'Walt Disney World'. At least five large hotels are to be part of the complex, two of which are expected to open their 2,000 rooms next fall. They are booked to capacity through 1972 with 175 conventions averaging 1,500 guests apiece.

"What does St. Louis have which is in the same league with this kind of attraction?"

St. Louis Post-Dispatch
January 27, 1971

Perhaps someday we can build a 300 foot statue of Mickey Mouse next to the Arch to welcome all the conventioning Elks, Moose, Reindeer and Raccoons who come to visit exciting new St. Louis. For the present we may have to settle for a $75,000,000 Convention Plaza and $100,000,000 office building-department store complex on the north side of our "breathtaking" downtown business district.

But these new developments, along with Busch Stadium, the Arch, the Spanish Pavilion, the Santa Maria and the Cardinals' infield are first steps towards creating an Alfonso's Wonderland which can compete with Walt Disney's World. We can do our fair share towards construction of Wonderland by voting yes on the Convention Center bond issue March 9.

Why should we pay for a convention center? Ask Alfonso Cervantes -- to help the poor. Of course helping the poor means taxing the poor to aid the rich, who get richer because if they're rich enough they will hire the poor to work for them. We can tax the working poor and use this money to buy more things for the rich.

Sound like madness? It isn't.

It's urban planning under modern capitalism, and however insane it looks from the outside, it is the faultless logic of which Wonderlands are built. The power of that logic is what those men are smiling at. To understand the method in this madness one must fall through the looking glass into the world of a modern American city like St. Louis.

Corporations and Urban Decay

Like most American cities, St. Louis is in bad shape. Its population is declining, its tax base is shrinking, and unemployment is rising. City hospitals are lousy, city schools are worse, and its housing is the worst in the country. That's why, when *Saturday Review* described St. Louis as a city with the blues, it wasn't talking about hockey. How St. Louis got this way is explained in part by Ernest Calloway, a veteran black organizer and co-chairman of the Citizens' Committee for the Convention Center:

> "Most cities are now going through an economic transition . . . New technology and changing industrial production needs are forcing a shift of goods production from the crowded city with its high land costs to the more spacious suburban areas."

The movement of industrial plants into suburban areas has been the major cause of urban decay. With industry went the work force. That element of the population most able to move did so. Those who remained tended to be those least mobile -- the poorest, the worst educated, the least skilled. In racist America that means blacks. Segregation and poverty tended to keep blacks in the central city; the lack of jobs in the city reinforced segregation and poverty. The growth in unemployment and poverty increased demands on city services and decreased the tax base.

All of these changes were in turn caused by the expansion and diversification of the corporation. During the same period of St. Louis' decay, the fifties and early sixties, St. Louis-based corporations were undergoing tremendous growth. St. Louis corporations became regional corporations with operations crossing city and county boundaries and state lines. This regionalism was reflected in the formation of regional corporate planning organizations, most importantly the Regional Industrial Development Corporation.

This new regionalism did not mean that the corporation abandoned the city. For one thing, big corporations and banks still maintained large real-estate holdings in the downtown business district. There was, however, a change in the function of the city in the corporate economy.

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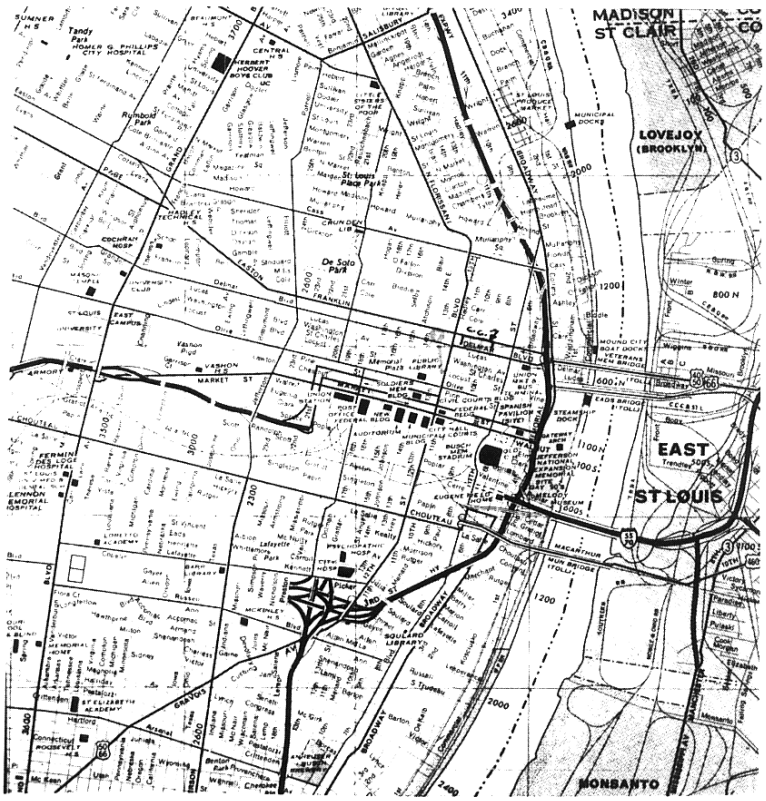

Calloway again: "The cities of the immediate future will no longer operate as all-purpose economic systems. They are becoming areas of specialization, and their economic specialty will be in the important area of services. As technology expands the manpower dominance in the production of goods will tend to recede and the maintenance of services will absorb an increasing proportion of the civilian work force."

In corporate planning schemes, the new city will become a center of corporate administration. The huge factory complexes will stay elsewhere, but the downtown office buildings filled with white collar workers and corporate administrators will remain.

Before St. Louis could perform as such a center of corporate services and administration, the urban decay caused by the loss of industry and industrial workers had to be in part arrested. The downtown business district had to be rebuilt and new middle and upper-middle class living centers constructed.

The Corporations and Urban Renewal

So responsible corporate leaders and regional planners became interested and active in "urban renewal" -- the rebuilding of downtown St. Louis. The major tools employed in the transformation of the downtown business district have been the municipal bond issue and the Missouri Urban Renewal Law. Both tools are ingenious devices for putting government at the service of the corporation.

The municipal bond issue gives the city the power to increase taxes in order to finance construction of facilities which improve the value of downtown real estate. The increased taxes are used as collateral for bonds which the city sells, usually to banks, insurance companies, and corporations. The bond holders pay immediately for the facilities, and the city repays the bond holders over time and with interest.

Since returns from municipal bonds are tax exempt they add up to a profitable, safe investment for the bondholder. The Convention Center, for instance, will really cost the taxpayers $35,000,000. The banks which buy the bonds will only pay $20,000,000, while the

taxpayers over the next 20 years pay the banks $35,000,000 -- a tax-free profit of $15,000,000.

It was bond issues which built the stadium and the Arch. First the bond issue finances multi-million dollar facilities which greatly increase the value of downtown real estate. Having invested millions of tax dollars to up the value of the downtown property, the city then declares it to be blighted. Under the Missouri Urban Renewal Law that means two things: (1) a developer -- downtown businesses and banks -- buys up the condemned property at "fair market value"; (2) the developer doesn't have to pay taxes on any improvements he makes on the land for the first 10 years. Then for the next 15 years he only pays taxes on half of the property value.

This double state aid -- first the city increases taxes on everybody to build facilities which up the value of downtown property holders and then it drastically cuts the taxes on downtown property -- allows the corporation to profitably build office buildings, hotels and restaurants in the downtown area. That's how the Mansion House Center, Stouffers Riverfront Inn, Gateway Towers, and the Equitable Building came to be.

How to Win a Bond Issue

Of course all this thievery only works if the corporations can get everybody to go along with being robbed. The campaign to pass the convention center is a good example of how this is done.

Back in October, the mayor announced plans for urban renewal of the northern section of the downtown area. As usual the plan was based on two ifs -- if the voters would pass the Convention Center Bond issue, and if the city would declare 70 more acres of downtown real estate "blighted".

The liberal Post-Dispatch and the conservative Globe-Democrat joined hands in warmly endorsing the proposal. Both papers are themselves big corporations and both have office buildings in the area to be renewed. So they went all out to pass the bond -- articles almost everyday and editorial after editorial. Naturally both said it would provide jobs for the poor and create new revenue for the city. Neither bothered to mention how lucrative it was for them.

With the Post and Globe each owning one television station and the mayor's business partner, Harold Kopler,

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controlling a third, TV could also be counted on to churn out favorable bond issue propaganda.

In December, the mayor presented a bill to the aldermen which would put the bond issue on the ballot. There was some aldermanic opposition. Leading it was Alderman Perrick from the northeast section of small home owners. Perrick did a lot of homework on the bond issue. He had powerful arguments to show that the plans were poorly drawn up, the taxpayers couldn't afford it and the city didn't need it.

He never got a chance to say a word. The mayor submitted the bill to a committee and while he was speaking the committee members were signing the bill.

Perrick complained. He was told he would get his chance when the bill reached the floor. A week later an alderman made a motion to suspend the rules and consider the bond issue immediately. Perrick got up and said what was true -- namely that most of the aldermen hadn't even read the bill. The motion to suspend the rules fell short of the necessary two-thirds majority.

When the mayor heard what had happened he and a couple of his lieutenants payed a visit to some of the aldermen. An hour later an alderman moved to suspend the rules and consider the bond issue. This time it passed. Perrick at least figured he'd now get a chance to oppose the bill. He got up to speak but the chairman recognized another alderman who moved to close debate. The motion passed and so did the bill. A $35,000,000 bond issue was put on the ballot without one word of debate.

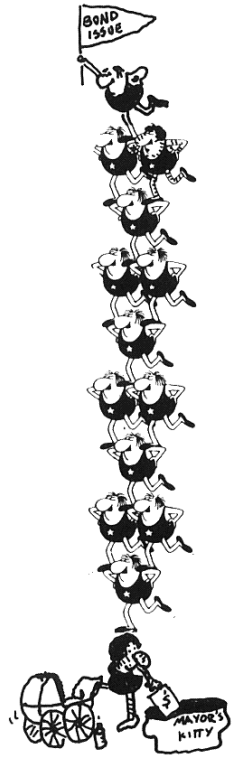
Next there was the formation of "Smile for Jobs" -- the Citizen Committee to support the Convention Center. The committee consisted of the usual civic leaders: businessmen, labor leaders, blacks, whites, Republicans, Democrats. The co-chairmen were John Fox, Vice-President of Mercantile Trust, and none other than Ernest Calloway, a black Teamster Union leader well known for his left liberalism.

Why would Calloway serve on such a thing? Several years ago Calloway did a study of corporate control of St. Louis, in which he pointed to just such a bond issue and to just such "Citizens Committees" as key devices in strengthening the power and wealth of corporate leaders at the expense of blacks and working people.

Why was he supporting such things now? The answer lies in the changing position of organized labor in the political economy of the city, especially in the constuction trades -- unions and conservative craft organizations which are nearly all white, well-organized, and politically powerful. But they are under serious attack all over the country. Government and industry blame them for inflation because of their high hourly wage demands. Blacks have attacked them for racism and exclusionary membership policies. Recent technological innovations in home construction threaten them with loss of jobs.

These tensions have led to serious strikes and racial violence in cities like Pittsburgh and Chicago. Such tensions put Calloway, a black Teamster, in a difficult position. To side with the construction unions against the blacks would be Uncle Tomism while siding with blacks against workers would be seen as a betrayal of labor.

Massive downtown construction work represented an ideal way to resolve these conflicts. If the construction unions could be assured of over 4,000 new jobs for the next couple of years with the prospect of more to come after that, then they could afford to allow a few extra blacks into their apprentice programs. They could even tolerate a small prefabricated housing project -- Breakthrough Housing -- and look the other way. What



was needed to avoid major conflicts in organized labor over the construction unions was lots of construction jobs. The jobs are important enough so that even a left labor leader like Calloway can manage to ignore what the construction work is, who it will serve, and who'll have to pay for it.

The "Smile for Jobs" people had less success in the black community than in organized labor in their efforts to drum up support for the bond issue. "Militant" civil rights organizations like CORE and ACTION opposed the bond issue as did powerful maverick congressman Bill Clay. All said that black people needed decent houses, schooling and medical care more than a convention center.

The most vocal elements of the black opposition to the bond issue came from the residents of the Desoto-Carr area, where the convention center will be built. Local groups had been making plans for years for the construction of new homes in the area, with the construction controlled by local residents.

But a community-controlled, well-organized black urban renewal project was not exactly what corporate planners had in mind for the area surrounding their convention center. So the Land Clearance Redevelopment Association decided at a closed meeting to award the development contract to Vanguard Mortgage and Bonding Company, owned by James Hurt. Hurt is a wealthy black businessman with a wide number of interests, including control of the major black newspaper in St. Louis, the *Sentinel*.

His development plan called for the construction of 500 homes for "low middle-income families". But if LaClede Town is any indication, this low and middle income project is likely to end up as an integrated middle income development for young professionals when it is completed.

In return for this multi-million dollar gift, Hurt has been influential in getting the backing of the black media for the bond issue. The *Sentinel*, KWK, and KATZ are all giving it heavy support.

Conclusion

The general dislike of taxes may well be enough to deny the bond issue the two-thirds majority it needs for passage. If that's the case, it will not be a major setback for corporate planners. They will simply revise the plan and put it up for another vote in six months.

The transformation of the city to fit the changing needs of big corporations is a long-range project that will take decades. It is a plan that calls for total corporate domination of the city, through control over the economy, the media, the agencies of city, state, and federal governments. It is a plan that allows for economic development, jobs, even some improvement of housing conditions - at least for middle income families. But it will be a growth and development controlled by a corporate elite and designed to serve their interests. It will be payed for by low and middle income workers who bear the brunt of high taxes.

Any opposition to this kind of corporate rule must be of a long-range nature, though bond issues should be defeated immediately when possible. Real opposition must be based upon clearly-outlined alternatives to corporate rule, alternatives that people see as real possibilities because they are articulated and embodied by segments of the population with the capability to carry them out. Controversy over control of government funds and government projects is likely to be a major issue of the 1970s.

A coalition between those who work for the government in service jobs (teachers, welfare workers, sociologists, and social planners, hospital workers, doctors, and nurses) and those who depend on the government for services (students, welfare clients, residents of public housing projects) seems most likely to offer sustained opposition to corporate rule. As the state is more and more put at the service of corporate interest and use, conflicts are bound to develop between corporate needs and those of state employees and clients.

If they can build a coalition which demands a qualitative improvement of state services, popular control of government projects along with an attack on the existing structure of state taxes and budgets their chances of obtaining popular backing should be good.

A more detailed analysis of the possibilities for such a coalition will be dealt with in future issues of the *Outlaw*. Right now, let's remember to vote no on the Convention Center bond issue. Let's make those who are doing the smiling do the paying for a change.

While I was in Gumbo (St. Louis County Jail), I saw a T.V. news clip on the New York City Jails. They interviewed an ex-inmate who said that the jungle prisons changed him from a cowardly burglar into a tough angry man ready to kill. I guess the ruling class does not like toughening prisoners anymore. So they built Gumbo. Instead of being an intense jungle, it is as sterile as the moon. Instead of toughening you, it makes you passive. If you lie in bed all day mesmerized by the TV, locked in your cell,except for private cells "treatment", all cells "dormitories" have TV's, leaving only to eat your super-processed all amerikan meal, then you are the perfect prisoner.

The major feeling we all had was powerlessness. We couldn't do anything without help from the guards. The cells are all locked and the guards have the keys. If we wanted the lights turned on in our cells, we had to ask the guard on our floor who would call the control tower which would turn our lights on. In order to go from one area of the jail to another, we would have to go through at least two gates that are opened and shut from the control tower. We could only have set portions of food at each meal and couldn't get seconds without some semi-illegal conniving. Gumbo is one long succession of petty gripes that none of us inmates could change. So Gumbo is full of frustrated men, many of them taking their frustrations out on other men.

The most common point of contention was the TV set. When you get to Gumbo, the guards tell you that instead of fighting over what show to watch, take a vote. I never once saw a vote taken. Sometimes incredibly vicious arguments would break out just over which lousy TV show to watch--most of the fights in Gumbo are over the TV. What always ended up happening was that one or two guys would dominate each cell's TV set.

And it's not like guys would kick each others asses in these fights. If more than a couple of punches were thrown, it was a major fight. Generally guys would just yell at each other, and the other guy would glare back at him. Tension always existed. And few scores would be settled because we were all more anxious to accumulate good time and get out early than anything else.

It seems like part of the initiation into any jail (at least this was true for me in both Clayton and Gumbo) is being checked out sexually. Most of the guys in jail affected toughness all of the time, and if someone doesn't do that, he is immediately suspected of being a fag, and lots of the guys in there really let him know it. And the potential fag has to put up with a barrage of questions:

"Have you ever had pussy?"
"Have you ever eaten pussy?"
"Oh yeah-- whataya do first: eat it or fuck it?"
"Have you ever sucked cock?"
"Have you ever thought about sucking cock? Now think hard, don't look at the floor-- look me in the eye when you answer me."

A "yes" answer to either of the last two could be fatal, as could a "no" answer to the first one. A gay man, or a virgin, or non-aggressive, neurotic heterosexual answering honestly can get himself into a lot of trouble. A man who feels hurt when he hears his sisters being put down as "pussy" (some guys call gay men pussy also) who speaks his mind can get his ass kicked and maybe raped cause he'll be incredibly outnumbered.

Suppression of all feeling, especially feelings of love, is of the essence for short term survival in jail much more than on the street. Objectification and dominance, was so much a part of the atmosphere in Gumbo, it seemed to exclude all else.

There were a couple of guys who were always asking some of the faggier inmates (including myself) to suck there cocks. Potential "cocksuckers" were guys who weren't too strong and might submit to them if they pushed them far enough. The most common way to put someone down was to call him a cocksucker. When I see pictures of Fleeta Drumgo of the Soledad Brothers holding up a copy of *Women: A Journal of Liberation* and hear of rioting inmates of New York City Jails proclaiming their solidarity with woman revolutionary Afeni Shakur, I feel incredible love and respect for the unknown brothers who went through a lot of shit to make that possible.

There was a black dude in Gumbo who had just done three years in a penitentiary in another state and had to clear up some charge pending against him in St. Louis before he was paroled. The prison he had come from was as easy as Gumbo, but he was struck by the totally different atmospheres the two joints have.

In the other state, guys went in there illiterate and came out reading like crazy- Malcolm X, Eldridge Cleaver, etc. They saw prison as a place where they could get their shit together so they could go out and smash the state together when they got out. There was a real spirit of friendship, comaraderie, and solidarity in there.

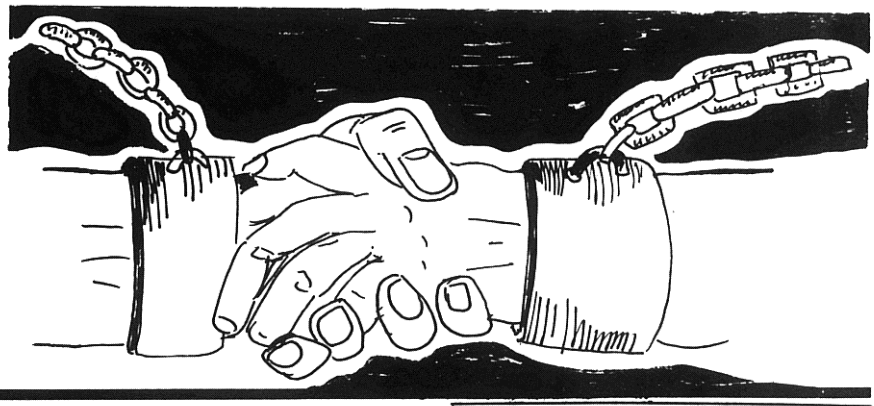
In Gumbo, however, guys are just into killing time. I used to read in my cell's shower stall (the best lighted place at night) and guys would incessantly put me down for it. And instead of there being a unified spirit, the atmosphere was one of lots of hustlers playing off of each others weaknesses.

I suffer from a chronic illness and regularily take medicine for it. The medicine was denied me while I was in Gumbo. Lots of inmates get medicine from the jail medic, but I don't think I was singled out. It was more like I was one of many victims of this super modern "Correctional Institutes'" incompetent care.

At first I was administered medicine from the batch of pills I brought in with me from the outside world. That was until the jail doctor, whom I had never seen, ordered the medic to stop giving them to me. (There was an old army medic on duty most of the time, and a half deaf old doctor whom he worshipped who came in on Fridays.) When I finally did see the doctor, he asked me a couple of questions, stuck his finger up my ass and refused to give me the more important of my medicines and cut in half my dosage of the other. All this without a decent examination! Even though my condition deteriorated, and I told him about it, the old doctor never changed my dosage.

While I was there, one guy who had been down to the doctors office a bunch of times collapsed of bleeding ulcers. Another guy hurt his arm and the doctor refused to do anything about it even though it was swelling up like a balloon.

Saturday afternoon is the best time of the week in Gumbo. The Now Explosion is on TV and just about every set is tuned to it. The show is like AM radio only it's got visuals to go with it. Just about all of the Blacks and some of the whites are on their feet dancing to the better tunes. It was one of the few times I felt a unified spirit while I was locked up. Music can be beautiful.



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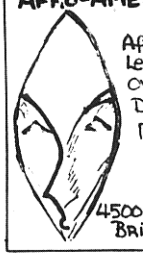

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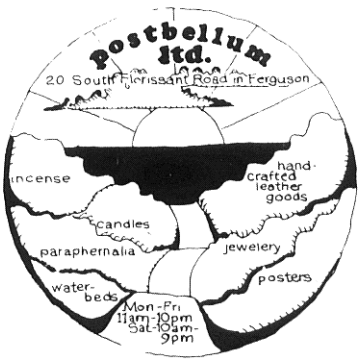


HUSBANDS

HUSBANDS is a film about empty, bored people trying to escape the decadence and enslavement of middle-class suburban life. It's also about insecure, adventure-seeking men trying to split from their wives and children. The classic existential flight to freedom: the impulse to take off and move on, experience new worlds, get away from structured life-situations, find new meaning in life. Sounds liberating – at least for the men – but it's not.

The film (an independent, non-Hollywood production) is John Cassavetes' attempt to get inside male culture – the expressions of masculine solidarity, the childish playfulness, the cult of the physical, and the sadism. It begins when three, approaching-40 husbands, Archie, Gus, and Harry (played skilfully by Peter Falk, Cassavetes, and Ben Gazzarra), take off on a wild, spontaneous spree in the aftermath of a fourth husband's funeral. They have to split as soon as the death trip brings home the absurdity of their daily existence – the $40,000 homes, "good" jobs and all.

It's a brief trip, but intense and filled with high expectations. The action (or inaction) begins with a drinking scene in a New York pub. It hits you as sheer pathos – men and women, wasting away, struggling bravely to have a good time. Lots of beer. Drunken singing that never seems to end. People commiserate through their boredom and frustration, waiting for action that never comes. Archie, Gus, and Harry get plowed. They mercilessly put down a woman who is trying to sing about love. Archie strips. Nobody really gives a shit at this point. The sadistic harshness and crude insensitivity of male behavior reaches absurd limits.

Out of their stupefying drunkenness, the three husbands make several melodramatic and futile attempts to communicate with each other. Then they go tripping around the city – a few light moments. Back to suburbia for a violent confrontation with Harry's anxiously-waiting wife. Harry tries to masquerade as Mr. Super-Cool. In the midst of struggle, he forces his quivering wife to her knees: "Tell me you love me!" he demands. Crying and on the verge of breakdown, she complies. She says she loves him. Outside, the other husbands convince Harry that maybe he should apologize for this display of brutality. He thinks, that might be a good idea – but no, he can't do it. That wouldn't be manly.

On to London for more excitement. The three make a bee-line for the crap tables at a casino. They play for awhile and then stumble around, in authentic American style, looking for action. There's a new sense of freedom and anonymity, a new kind of spirit. Time to make it with some foreign chicks. But after all these years of marriage the husbands are a little rusty and have a difficult time of it. They're like clumsy kids out for their first night on the town. Rapping comes hard. Gus makes his contribution to women's liberation: "If a woman has a brain, give her a chance to use it."

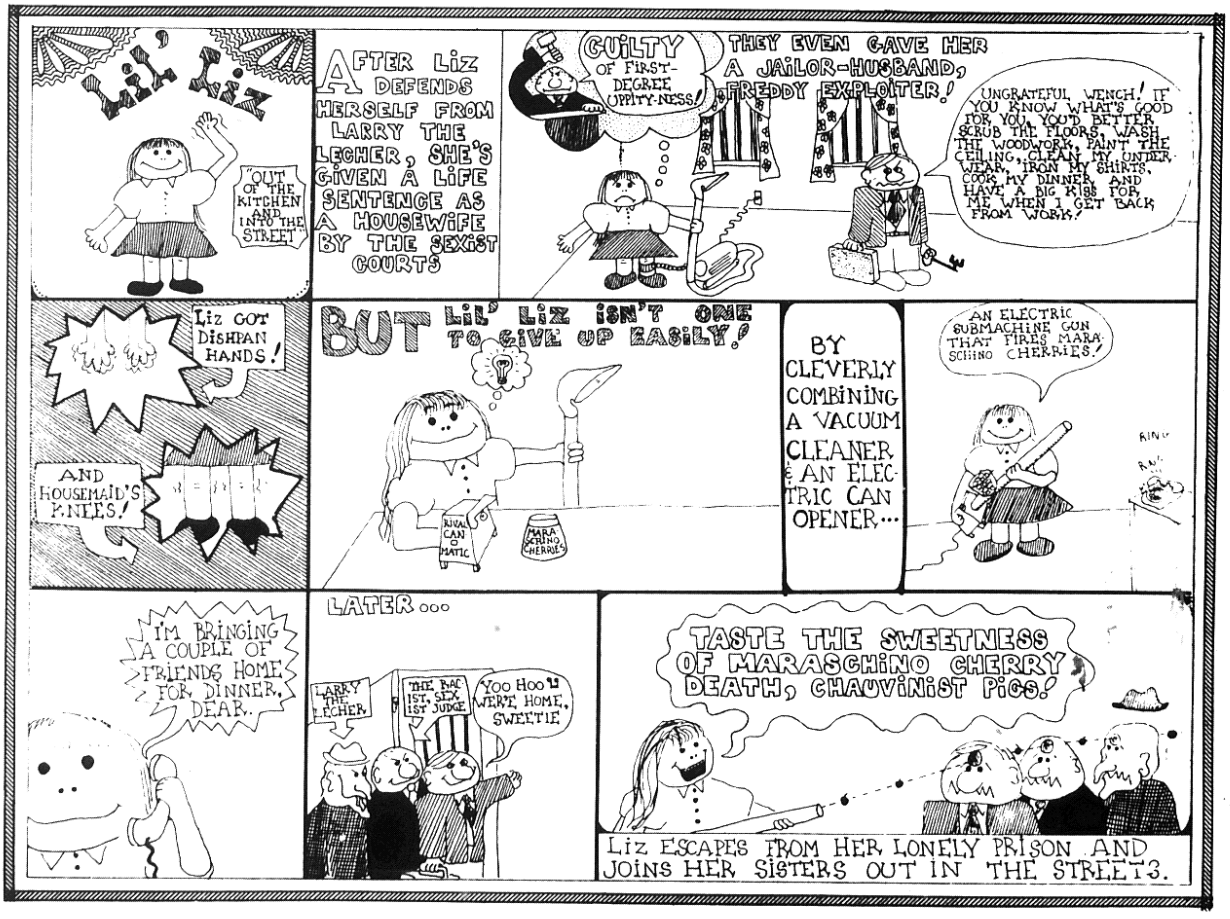
The trio finally convinces three women to accompany them back to the hotel. But nobody really seems interested in making it. Empty words, hollow desires. What about all those erotic fantasies and dreams? People sit around in the bedroom, waiting. Waiting for what? Harry falls asleep. The women are devoid of expression. One of them, out of boredom, mechanically drags Harry off to bed. In despair, Gus finally gets his kicks by physically brutalizing one of the women; passive at first, she gets aggressive and Gus can't handle it.

For Cassavetes' husbands, their alienation in bourgeois society, the meaninglessness of their life, has left such deep marks that even their moment of "liberation" is disgusting and empty. Just the same old nothingness in a new setting. The excape is to nowhere. This is the ultimate existential tragedy: oppression in Amerika is so deeply internalized that tearing down the physical barriers to freedom ultimately reveals only the full totality of this nothingness. What is freedom when the human impulses have been perverted?

HUSBANDS is a male film – produced and directed by men, performed by men, about men, even though Archie at one point disclaims any "masculine pretensions." But every foot of this film, virtually every thought and action that emanates from Archie, Gus, and Harry, is a brutally crude account of women's oppression. No subtlety involved. In fact, the women portrayed by Cassavetes are so victimized and submissive, so totally dehumanized, that you begin to forget they are human beings at all. Sexism really doesn't describe the totality of their oppression. They emerge as barren and wooden characters, objects with whom it's impossible to empathize. They are mere props.

By avoiding, or ignoring, the reality of women's consciousness Cassavetes never moves beyond a shallow, one-dimensional (and often boring) caricature of social relations. HUSBANDS not only makes the psychic devastation appear unreal by over-exaggerating it, but changeless – changeless like death is changeless. There's no dialectic, no struggle, no movement. The women are emptied of any human response – wanting, thinking, acting, dealing with their pig oppressors.

Perhaps Cassavetes is content with things as they are. More likely, and more frightening, he just doesn't see this part of the dialectic in the first place – the part where women become women, angry women, and rise up to off husbands.



ANGOLA

Berkely, Calif.-The embattled guerrillas of Angola have sent an urgent request to North Americans for help in solving an immediate problem. The problem is an enormous gulf between need for medical care and supply of trained people.

Classes to train medical assistants, nurses and first-aid workers have been planned and partially organized by the Movimento Popular de Libertacao de Angola (MPLA); they await textbooks. Printing of the texts has been undertaken by Liberation Support Movement of the U.S. and Canada. Volunteer workers have typed and proofed the pages in Portugese— laboriously, since none of them knows that language. Offset printing has begun, again with volunteer labor, but is being delayed by lack of funds for paper stock. Once the books are off the press, more money will be needed for shipment.

More than two-thirds of Angola has been liberated by the guerrilla armies. The liberated areas are equal in size to the combined areas of France, Germany, the Netherlands and Italy. There are only four physicians to serve the people of this huge territory, plus seven qualified nurses, 18 first-aid assistants, one pharmacist, two medical assistants, three nursing assistants, two midwives and two laboratory technicians.

Sixteen percent of patients treated by these overworked people are war wounded, some badly burned by napalm. Most Angolans have at least one of the following diseases: malaria, tuberculosis, scurvy, sleeping sickness, leprosy, kwashiorkor and amoebic dysentery.

The MPLA had to build its medical program from scratch. According to Dr. Americo Boavida, who headed an organization called Medical Assistance Services until he was killed by Portugese bombs in 1968: "The Portugese provided absolutely nothing for these people in the way of medical services." (They were under colonial rule until liberated by guerillas during the last decade.)

Resistance to disease is empaired by malnutrition, lack of sanitary facilities and a climate of harsh extremes.

The school for medical training is operated jointly by the Center of Revolutionary Instruction and Medical Assistance Sevices. The two texts in preparation are a First-Aid Manual (64 pages) and Pathology and Obstetrics (180 pages).

Contributions should be sent to Liberation Support Movement, 2531 Grove St., Apt. 2, Berkely, Calif. 94704 or Box 338, Richmond, B.C., Canada.

-Liberated Guardian

Herbicides in Angola

The U.S. State Department told the New York Times that its recent article on the use of herbicides in Angola "had not been helpful." The article referred to Portugal's destruction of crops in the liberated zones.

Mohammad Speaks says this "Use of chemical weapons from the air indicates military weakness on the ground." The black weekly quotes Basil Davidson, historian and journalist who just spent six weeks with the Angolan liberation forces. Davidson says the Portuguese are "clearly on the defensive" in the liberated area which comprises about two-thirds of the country.

The U.S. companies producing most of the defoliants are: Agriseet Chemical, Dow Chemical, Hercules Co., U.S. Rubber and good old Monsanto Chemical right here in St. Louis.

regal sports

presents

Calendar of Attractions

March 28th * * The TEMPTATIONS * *
Kiel Auditorium – 7:30 p.m.
Ticket Prices $5–$4–$3

April 3rd * * The JETHRO TULL SHOW * *
Kiel Auditorium – 8 p.m.
Ticket Prices $5.50–$4.50–$3.50

April 11th * * The MIRACLES * *
(Easter Sunday)
Kiel Auditorium – 7:30 p.m.
Ticket Prices $5–$4–$3

May 16th * * The ISSAC HAYES SHOW * *
Kiel Auditorium – 8 p.m.

May 21st * * The CARPENTERS * *
Kiel Opera House – 8 p.m.
Ticket Prices $6–$5–$4–$3

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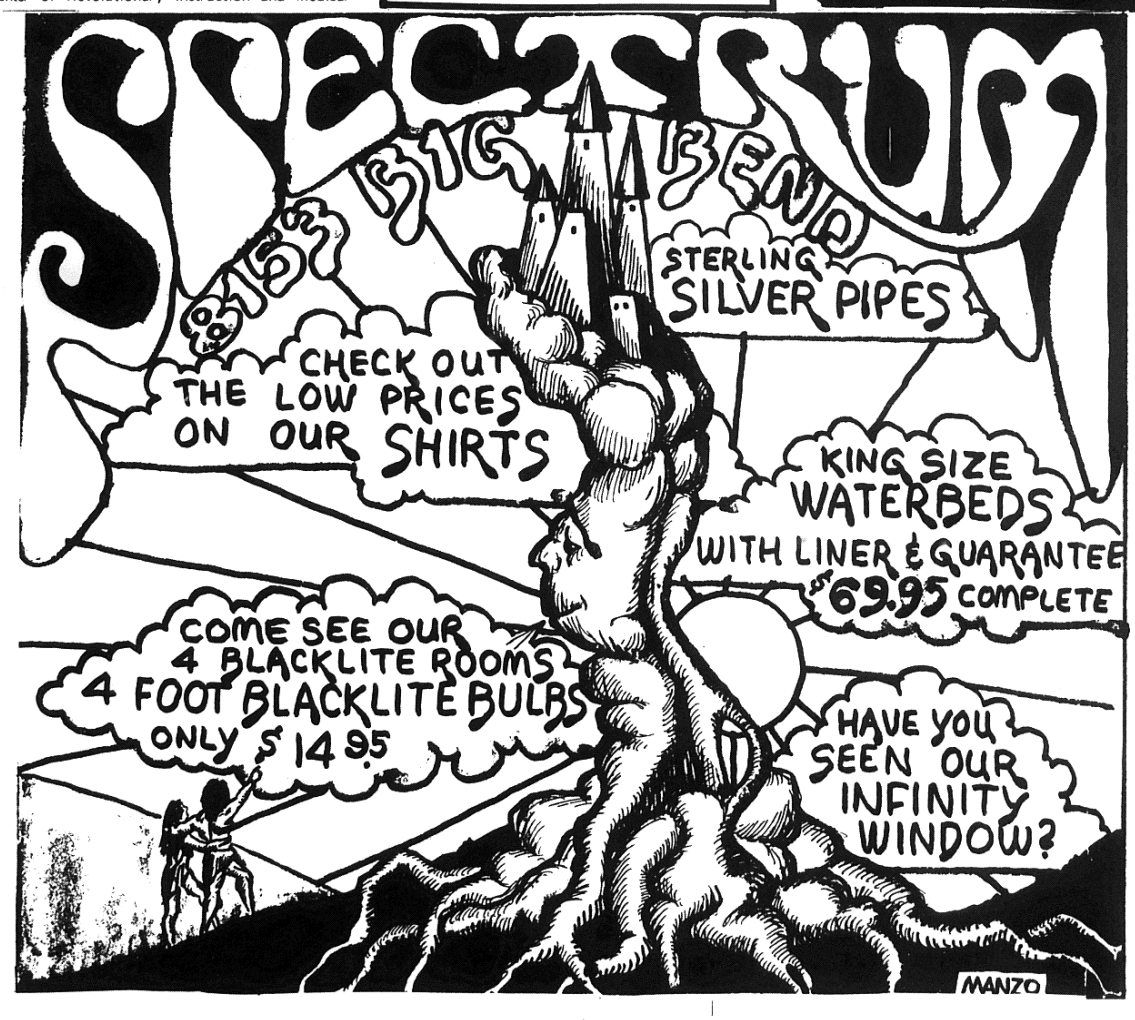


I'm gonna move -- I'm gonna stretch out, find my wings and who I am.

I am a woman. This is about women and music. I feel uneasy in a way – like every woman does when she tries to do something that men always do. Like feeling you have to be so profound and perfect...and the fear of failure is so heavy! So, defensively, I'll admit I don't know shit about music, musicians, recording studios, technicians, electronics... can't even drop names. I JUST HAVE LOTS OF FEELINGS! and I've been going through such pain thinking about women and music. And how far apart they are. There is no women's music...what would that sound like? How come women don't create it? Why can't women let themselves go totally to music and the moment? Why do I increasingly hate, resent, recoil from rock? Or feel guilty if I do dig on some of it?

I guess when I was real little I was a total nut musically and otherwise and my parents, who weren't in a position to provide me with a "real cultural background" (European, death shit, anyway!) [illegible] me How To Have a Good Time: let yourself go, lose yourself to your feelings, feel everything, [illegible] through your body. [illegible] Becoming a Woman [illegible] that and I [illegible] that few women have ever been there. Creativity [illegible] except in the realm of homemaking. Why can't women lose themselves, let go, create? It's partly because they're supposed to be careful how they look...you can't catch a man or look truly feminine if you're streaming in sweat, jumping and leaping around and your hair's wet flying tangled and you're into yourself and the music and the moment and not some guy.

And then women are always into the practical, maintenance, detail shit...never into transcending the immediate necessities and shooting through the centre of the mandala...creating, going wild, and all that...TRANSCENDING. Women historically have provided the emotional support for men while THEY create!

Simone de Beauvoir wrote 30 years ago that all culture was male culture. But it took several years for women to realize that they were totally excluded from rock. GROUPIE being the most pathetic form of exclusion! We now see rock for what it is – COCK ROCK. Almost all rock music is created, defined, performed by masculine egos power-tripping. Close your eyes and flash on penis power poses. The electric guitar has become the all time phallus – bearer of all fertility (creativity?) and POWER. Not that I don't dig what's possible with electric guitar and what certain musicians have created with it – but mostly it's a power trip...destructive, obliterating. Flash on millions of men and women bowing to the phallus. That's Cock Rock.

And the lyrics, if they relate to women at all, destroy women. But something else. Some guy once said that all rock music is about fucking. Well it may be about fucking for men – but it isn't for women. Like all those movies which men wrote describing what the subjective sexual experience was for women literally messing women up sexually for years. Rock music is not about US or about what we feel when we fuck.

Janis Joplin, for the horrifying sex object she became to men, tried what few other women in rock have been able to do: she tried to define her own scene. And she lived to FEEL GOOD. "Feeling good was good enough for me." She can lose herself totally. (Who else would leave $2500 in her will for her friends to have a good time?) Yet Janis felt the need for macho power in her musicians. Listen to the power trips between her and her musicians on Pearl...and ultimately she was rejected, used by men...I think she terrified them. So she sings the blues...there is so much pain.

You know it can't be now
Can't be this loneliness baby
Surrounding me
No No No
it just can't be
There's got to be
some kind of answer
And everywhere I look
There's None Around
it can't be

And Janis was right when she said women is losers. The few all-girl rock bands which have attempted to create music have been laughed out of existence.

It is in this morass of disillusionment about women and music that I want to share my joyous feelings about a new group. The group/music is woman-defined. They make music that's gentle/sensitive yet up and moving–rhythms and style that give you space to respond...lots of space. Unlike hard-driving/jamming rock which obliterates any response (more like RAPE than fucking).

Although I've lost myself to the joy they create many times in the Bay Area where they've been playing for the past few years, their first album reveals a different side...the women, Tony and Terry are expressing more than ever THE BLUES.

I used to think a woman was just made
to love a man
That a man was someone for a woman
To hold on to while she can
Then one day my man walked out an
you know I got the blues
But I'd been living off him for so long
I had nothing of my own to lose
And now I'm gonn' move --
Yes I'm gonna' move --
I'm gonna stretch out, find my wings
and who I am.

Toni creates most of the music for the group and plays piano, organ steel guitar, kalimbo and sings, Terri plays acoustic guitar and sings straight from the gut. Three men play congos, bass guitar, drums, harp and tambourine...they play collectively...no one ego-tripping or jamming. But what's really important is what they make you feel – JOY.

The album has a lot of new, blusier, slower numbers but when you hear them live, they mostly want to bring you up, leaping with joy. They have such a phenomenal capacity to turn people on...and then the people turn them on, too. They don't seem to separate what you're doing from what they're doing. And that's why folks have dug them so much. They don't force you into total passivity.

Now how does this relate to women and music? Well, it's more than a coincidence, I think, that a group which inspires so much joy at a time when a lot of folks are becoming so disillusioned about rock just happens to be a group defined by women....well? transcend yourself;;;the group/album is JOY OF COOKING!

international women's day

St. Louis women will be celebrating International Women's Day, Sunday, March 7 1pm - 5pm, Basement - Women's Bldg, Washington University. Come and join us for women's paper movies, guerilla theatre, introduction to the women's movement, rap groups, literature. Come and bring instruments.

On March 8, 1908, on the lower East side of New York City, women working in the garment industry led a demonstration to protest the sweatshop conditions and child labor and to demand the vote. This was one of a series of militant strikes among garment workers in New York and Philadelphia during the period from 1908-1910. March 8 has been declared International Women's Day in honor of the militant struggles of these women.

letter

This letter is in response to an article in our ninth issue by Danny Dellman, who described an incident involving "one righteous sister" at Just Pants, 282 N. Skinker. The letter is dated December 4, but apparently there was a mail mix-up. We didn't receive it until now.

Attn: Danny Dellman & "Righteous Sister,"

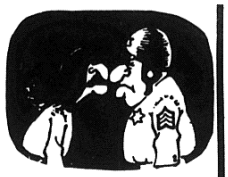
Regarding said article published in your last issue of the OUTLAW, we feel it only necessary to clarify several misconceptions that were published contrary to fact. True, your "Righteous Sister" purchased two pair of pants at Just Pants, but upon examination of the one said pair (due to fabric texture) was noted they were not purchased at this store. The "Dude" behind the counter did agree to repair the zipper, but not for the ridiculous price quoted in the article, but for the nominal fee of $.50. As a rule, pants purchased from us, returned for faulty zippers, are replaced at no charge. The "Righteous Sister" became very loud and rude to the point of demanding a new pair of pants. Hostility begets hostility, and no further conversation was held. It is quite evident, that no matter where she purchased the pants, the zipper was in working order at the time of purchase; what happened thereafter, is anyone's guess. And to demand a new pair of pants for something that is easily repairable, leads us to believe there is more than a bad zipper involved.

Several weeks following, the check that the "Righteous Sister" wrote returned with a "stop payment" notice, and several days following this, she returned to the shop with pants in hand, asking for the cancelled check. We told her we could not accept back worn merchandise. She then left with the pants, and we were left with a bad check, which was turned over to our attorney.

I might add, that if the "Righteous Sister" had the courage of her convictions, would have written the article under her own name and not have it done by a second party whose choice of many words is typical of the times. And if you truly feel we are the "fascist pigs," then we must feel you are indeed the "hostile piglets."

Sincerely & Respectfully Submitted,
"The Dude Behind The Counter"

head shop shit



The Novelty Mart, a gift shop which has been carrying more and more head items, has been getting more and more harassment from the St. Charles police.

In the latest incident, the police tried to dig up some 19th century law which was supposed to prohibit salesmen from doing business in town. Novelty Mart's owner, Bill Linbley, points out that the Kroger store across the street, as well as many other retail places in St. Charles, is visited each day by salesmen.

The salesman was released and sent on his way, but other more serious trouble has occurred. Linbley has had his life threatened by anonymous callers. In December the St. Charles police raided his store and seized some posters and a copy of the Outlaw. They promised to return with an indictment or the posters, but so far have not done either.

In Pagedale, meanwhile, a new head shop got off to a shaky start when the police suddenly appeared at the grand opening, February 13. Spider & Mr. Moke's was filled with people about 3 o'clock in the afternoon when the police arrived and ordered everyone to stand still. Some customers were leaving and continued to do so. They were chased down the street by Pagedale Police Chief Milton Lang, complete with a soiled flag patch on his arm.

When he got everyone together, Lang explained that the neighbors were complaining about parking on their block and about "kids on the street." Lang let everyone go, and then had a long talk with the store's lawyer. Nobody was busted, and Mr. Moke agreed to caution everyone about restricting parking to the store's lot. But Lang ordered the band to stop playing, and Moke complained that the visit drove away a lot of customers.

Before leaving, Lang was given a tour of the place. The 59 year old police chief told the Outlaw he had never been in a head shop before. The black light room really freaked him out.

Vol.1, No. 13 March 5 - March 25, 1971

The St. Louis Outlaw is an independent radical newspaper published every three weeks. Our mailing address is P.O. Box 9501 Cabanne Station, St. Louis, Missouri, 63161. Phone 721-3170.

To be considered for publication, articles and letters must carry the signature and phone number of the author, but names will be withheld on request.

Cost per issue: 25 cents. Subscriptions are $5 per year, free to GI's and prisoners. Distributors are needed. Call 721-3170 for details.

Call 647-9379 for advertising information.

The *Outlaw* needs an accountant to help out with the bookkeeping and tax reports. If you can help us out, call 862-9327 or 721-3170.

"How I love those records, incense posters and gifts I get at

PSEUDONYM

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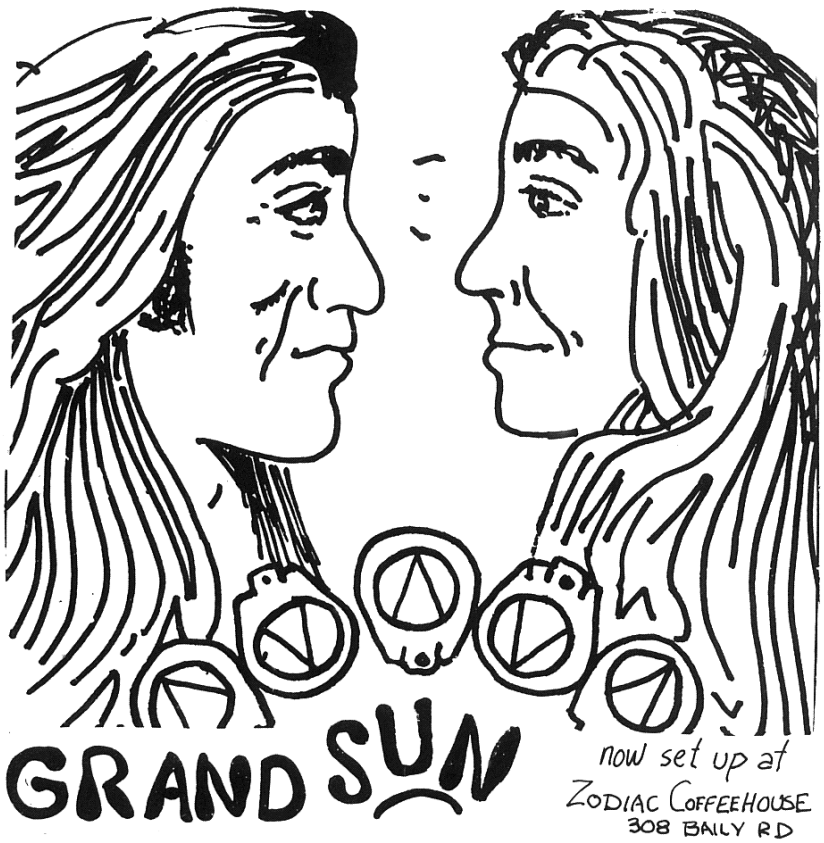

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Vets for Peace

The St. Louis Veterans for Peace is attempting to organize an investigation of the conduct of the war in Vietnam similar to the Winter Soldier Investigation held recently in Detroit. The group is requesting anyone who has been to Vietnam, military or civilian, to contact the Veterans for Peace for an interview.

It can be said that virtually everyone who has been to Vietnam has witnessed some form of misconduct. The group is also seeking professional people such as sociologists, economists, historians, and anthropologists to offer qualified statements about overall actions and consequences of the war The investigation is tentatively scheduled for the first weekend in April.

In the past the Veterans for Peace has worked with the United Front, carried on a fast over the Christmas holidays, picketed General Westmoreland, talked with city officials about lead poisoning, and marched in the Veteran's Day Parade.

There are thousands of Veterans in the St. Louis area who the Veterans for Peace would like to make contact with. Membership can be on an inactive basis, in which a member would be contacted only for special projects of assistance.

The Veterans for Peace can be reached by calling Alex Primm at 721-2878 or the Peace Information Center at VO2-5735, or you may write to the St. Louis Veterans for Peace, c/o Peace Information Center, 6244 Delmar Blvd., St. Louis, Mo. 63130.

Where to Score OUTLAWS

CENTRAL

Left Bank Books 559 N. Skinker
Cachorka / 6380 Delmar
Bookmasters 288 N. Skinker
Akashic 6 N. Euclid
W.A. Burgdorf, Bookseller 4744 McPherson
Carpenter's Newsstand 8th & Olive
Peace Center 6244 Delmar
Washington U. Bookstore Lindell & Skinker
Pseudonym 409 N. Euclid
St. Louis Univ. Bookstore 20 N. Grand
AFSC 447 DeBalivere
R'- Pants 802 DeMun
Bit o' Odyssey 304 N. Euclid
Newsstand Broadway and Delmar
Grandma's 6318 Delmar

NORTH

Postbellum 20 S. Florissant
Novelty Mart 2001 First Capitol Dr., St. Charles
Spider & Mr. Moke's 1401 Pennsylvania
UMSL Bookstore 8001 Natural Bridge
Wicked Flame Craft Co-op 9404 Milton
Afro-American Art Arama 4500 Natural Bridge
The Eighth Eye 2306 Hood

WEST

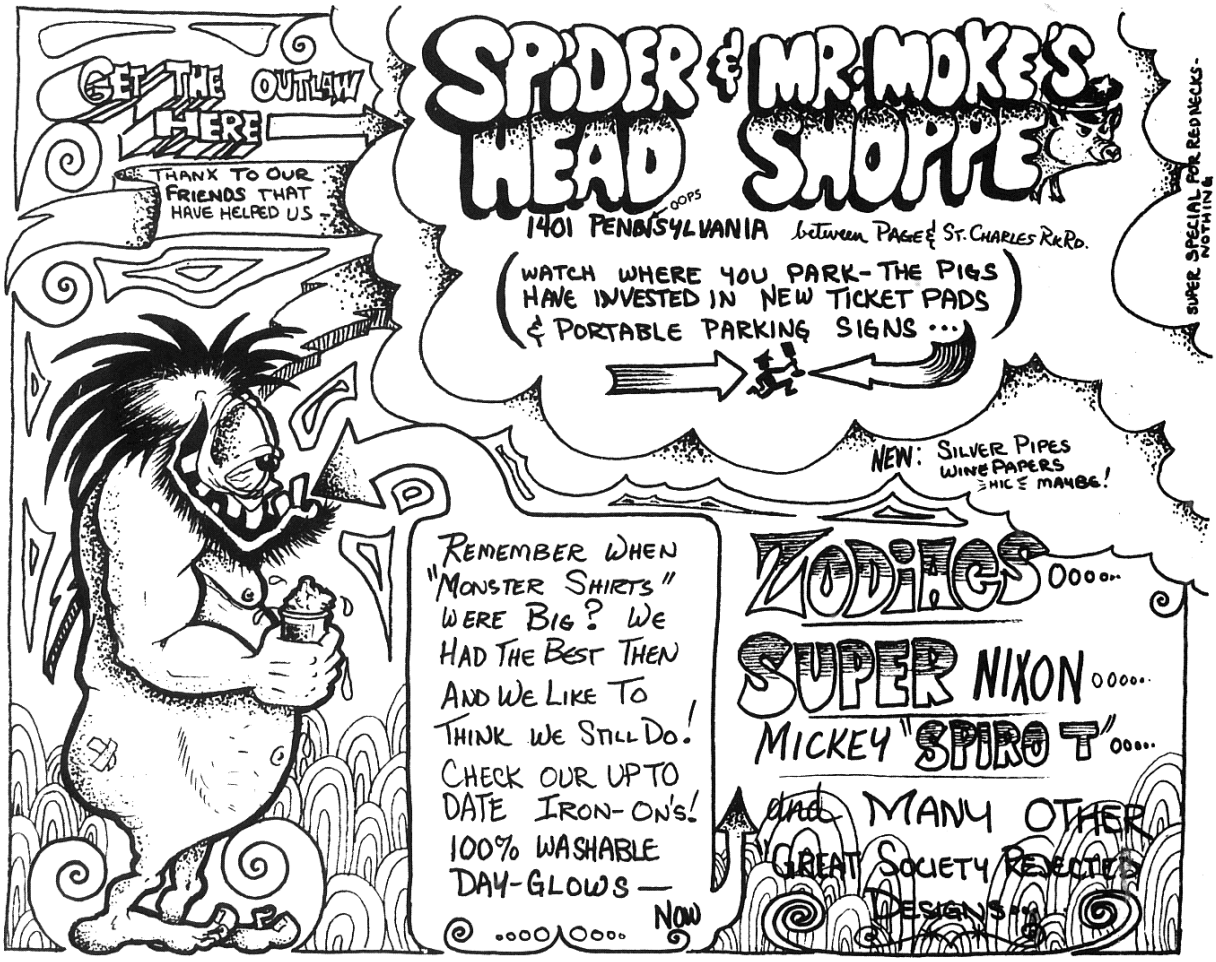
Prodigal Sun 8860 Ladue Rd.
Lower Half 1057 S. Brentwood
Euphoria 8367 Olive St. Rd.
Spider & Mr. Moke's 1401 Pennsylvania
The Cog 818 Manchester Rd.
Ye Olde Head Shop 209 Meramec Station Rd.
Webster Groves Books 100 W. Lockwood
Spectrum 8153 Big Bend Rd.
Clothes Closet Big Bend & Lockwood
The Outpost 8116 Big Bend Rd.

SOUTH

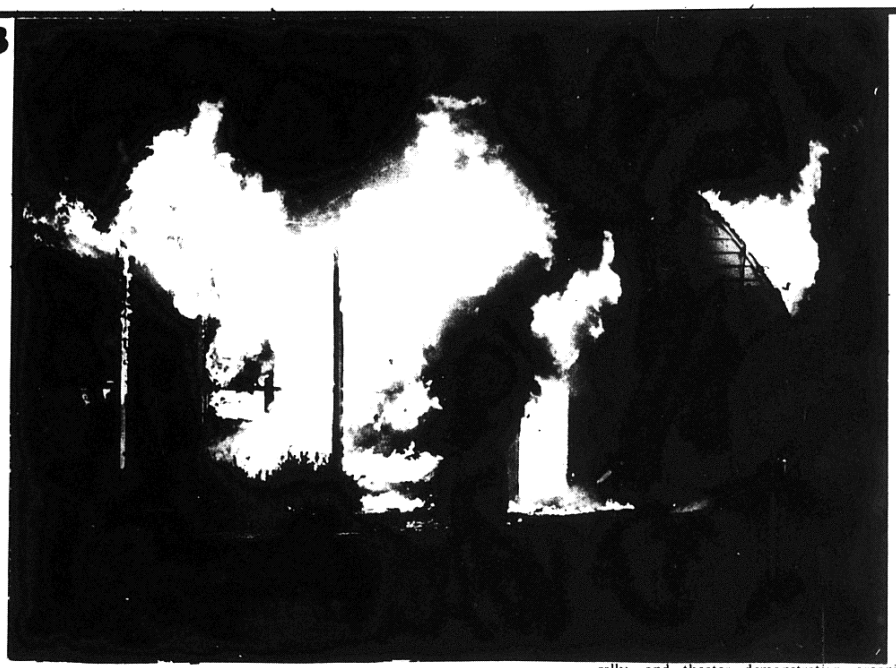
Foxmoor 68 South County Mall
Boxer's 2738 Cherokee
KSHE Radio 9434 Watson Rd.
Grand Sun 104 S. Second St., Festus
The Purple Turtle 5417 Hampton

EAST

Apocalypse 6 N. Church, Belleville
Pant Pit 106 E. Vandalia, Edwardsville
Pant Pit 13 S. Jackson, Belleville
The Purple Peacock 804 W. Main, Collinsville



Outlaw 18 striking back



Following the "incursion" of American supported troops and American air power into Laos, the anti-war demonstrations were held despite sub-freezing weather. Massive mobilizations are planned for the coming months. In response to the establishment media's non-coverage of anti-war activities this sampling is presented.

Early Feb. 4, a bomb blast damaged the Oakland, Calif., Induction Center, causing over $20,000 damage. On Feb. 13, the Atlanta, Georgia, Induction Center was similarly blasted.

At Kent State 2,000 students demonstrated on Feb. 3. In defiance of a ban on demonstrations, the administration building was liberated and an NLF flag flew in place of the American flag. In Madison, Wisconsin, 2,000 U. of W. students protested the appearance of Gen. "Chappie"James at an Inter-Service Club luncheon for 900 Wisconsin businessmen and university officials. Previously Agnew had turned down an invitation to speak and Laird backed down when told by the police chief that if ge came they wouldn't be able to control the situation.

In New York City 3000 anti-war marchers peacefully demonstrated at NBC and at other media corporations. 4000 persons, including the mayor, marched on the city hall of Ann Arbor, Mich.

The offices of Senators Percy and Stevenson were occupied during a demonstration in Chicago; while in Evanston, Ill., a Northwestern Univ. war crimes tribunal charged Nixon with "the demonic maniacal slaughter of tens of thousands of innocent citizens."

Small groups, totaling about 300 people participated in trashing actions in Boston and (would you believe?) Baltimore. In Boston 4000 persons rallied on the Common and heard speeches written collectively by women. Portland, Oregon, also was the scene of a march, rally, and theater demonstration organized by the women's movement.

An NLF flag was visible for the night of Feb. 10 from the White House. Two thousand persons, including guerrilla theater performers, demonstrated and leafletted the next day, finally marching on the White House.

In Berkeley, Calif., several thousand angry demonstrators thronged outside the Atomic Energy Commission. As the night wore on an AEC car was set afire and thePeople began fighting with the cops.

And here in the St. Louis area the McDonnell-Douglas recruiter was prevented from conducting his business on the W. U. campus. At Carbondale on Feb. 20, 400 persons marched on the Vietnamese Studies Center. Meanwhile, Students at UMSL are making plans for their visit with the McDonnell recruiter. All of the shit that is coming down seems to be only a prelude.

"WE ARE FRIENDS OF MADAME BINH, INDOCHINA'S GONNA WIN!"

FLy MEn DOwned, 1-O

A couple of weeks ago a contingent of about 150 to 200 students at Washington U. actively joined in a growing city-wide movement against McDonnell Douglas. The McDonnell recruiter was going to come to the campus, but the students had decided that the university should start to cut its ties with one of the major corporate criminals in the world. The recruiter was supposed to show up at 9 a.m., but must have been wary of the many students that wanted to see him, so he and the university administration thought that it would be best to call off the scheduled interviews.

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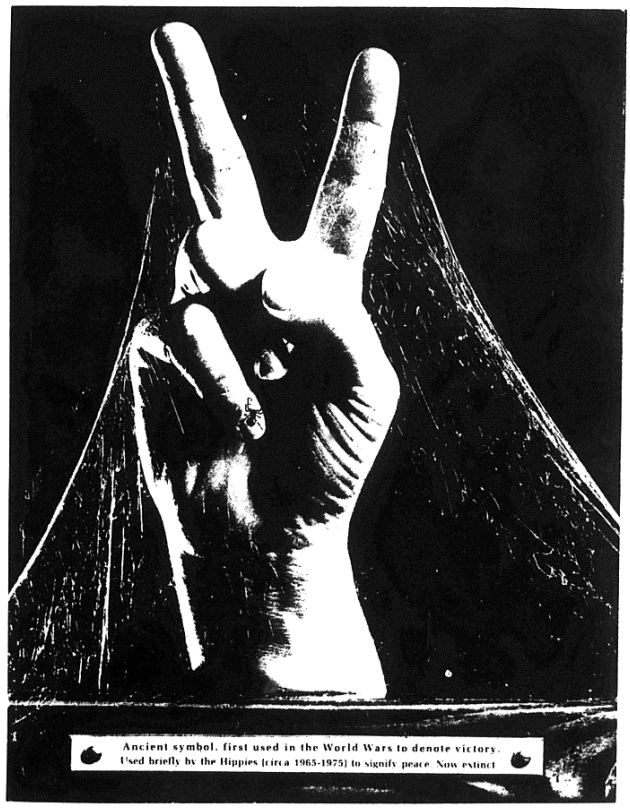

Ancient symbol, first used in the World Wars to denote victory. Used briefly by the Hippies (circa 1965-1975) to signify peace. Now extinct

THE AKASHIC RECORD SHOP

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KSHE

WEDNESDAY, March 3
1934. Dillinger escapes from Crown Pt. jail
"To Be Young, Gifted & Black" (play); Benton Hall, U. of Mo. at St. Louis; $2; 8 pm
"Wild Strawberries"; Life Sciences Bldg., UMSL; FREE; 8 pm
Flash Gordon movie serials; Busch Center, St. Louis U.; FREE; 11 a.m.-2 p.m.
Rep. Wm. Clay speaking; Graham Chapel, Washington U.; FREE; 11 a.m.
"American Revolution 2" (film); Wohl Cafeteria, Washington U.; $.75; 7:30 & 9:30 p.m.

THURSDAY, March 4
1910. IWW Free Speech fight won in Spokane, Wash.
1913. Troops called into Washington, D.C. for women's suffrage march
"American Revolution 2"; see 3/3
Flash Gordon; see 3/3
"Negro Religious Music", Lyrics & Legends; 7 p.m.; ch. 9

FRIDAY, March 5
"Battle of Algiers" (righteous revolutionary flick); Wohl Cafeteria, Washington U.; $;75; 7:30 & 9:30 p.m.
Poco; Field House, Washington U.; 8 p.m.
"The Triumph of the Will"; Kelley Aud., St. Louis U.; $.50 7 & 9:30 p.m.
Franz Schurmann speaking at Washington U. FREE

1770. Five Americans killed by British troops in Boston Massacre. First to fall was a black man, Crispus Attucks.
1871. Rosa Luxemburg born in Zamosa, Poland. Leader in German and Polish Social Democratic Parties, executed 1919 after Sparticist uprising in Germany.

SATURDAY, March 6
1930. Workers in major U.S. cities demonstrate for unemployment insurance.
1970. Ted Gold, Diana Oughton and Terry Robbins (members of SDS Weatherman) killed in explosion in N.Y. townhouse.
"Battle of Algiers"; see 3/5
"The Triumph of the Will"; see 3/5
"The People's Benefit Concert" jazz, rock, folk; 3648 Washington; $1.50 8 p.m.

SUNDAY, March 7
International Women's Day celebration; basement-Women's Bldg., Washington U.; 1-5 p.m.
City Art Museum open house; music, gallery talks, etc.; FREE; 1-4 p.m.
"Dinner at Eight"; City Art Museum: FREE; 6 & 8 p.m.

MONDAY, March 8
1910. 2nd International proclaims March 8 International Women's Day.
Flash Gordon movie serials; see 3/3
Women & the Law; rm. 233, Science & Math Bldg., Florissant Valley Comm. College; $2; 8 p.m.
Public meeting to criticize current issue of OUTLAW; 524 Melville; 7:30 p.m.

TUESDAY, March 9
Flash Gordon movie serials; see 3/3
Gay Liberation meeting; Public Works Coffeehouse, Euclid & McPherson; 8 p.m.
"Wrong Man" (Hitchcock); Wohl Cafeteria, Washington U.; FREE; 8 p.m.
Organization of Arab Students, talk by Peter Buch; Lecture Hall 2, St. Louis U.; FREE; 8 p.m.

WEDNESDAY, March 10 1913. Harriet Tubman died. Underground Railroad conductor and women's movement leader
"The Face of War"; Kelley Aud., St. Louis U. ; $.50; 7 & 9:30 p.m.
"Boys in the Band"; Southern Illinois Univ.; 7:30 p.m.
"Black Orpheus"; Life Sciences Bldg., UMSL; FREE; 8 p.m.
Flash Gordon movie serials; see 3/3
"Vali, Witch of Positana"; Wohl Cafeteria, Washington U.; $1.25; 7:30 & 9:30 p.m.
"Dinner at Eight"; see 3/7

THURSDAY, March 11
"The Seasons of Change" (anti-war film); Kelley Aud., St. Louis U.; $.50; 7:30 p.m.
Flash Gordon movie serials; see 3/3
Lyrics & Legends, "Mexican-American Border Songs"; ch. 9; 7 p.m.
"Vali, Witch of Positana"; see 3/10

FRIDAY, March 12
1912. Lawrence (Mass.) strike won
"The Seventh Seal"; Wohl Cafeteria, Washington U. ; $.75; 7 & 9:30 p.m.
"Akropolis"; Steinberg Hall, Washington U.; $.75: 7 & 9 p.m.
Flash Gordon movie serials; see 3/3
"The Producers"; Busch Center, St. Louis U.; $.50; 7 & 9:30 p.m.
William Byrne (chm. of Pres. Comm. on Campus Unrest); Benton Hall, UMSL; FREE; 11:45 a.m.

SATURDAY, March 13
"Akropolis"; see 3/12; 2 p.m.
5 Marx Bros.films; Wohl Cafeteria, Washington U.; $1: 7:30 p.m.
"The Producers"; see 3/12
"Medium as a Message" (McLuhan); Public Works, Euclid & McPherson; 8:30 p.m.

Business opportunity--Leather shop, complete with stock, garments, tools, raw materials. Store front. Excellent location. For appointment call 371-4440 between 12-4 pm.

Musical groups needed- to play at Gumbo, Mo. Jail now. (no security problem for band) Need bands to play in Forest Park this summer also. If interested call Dave,7266354 OUTLAW will also run lists of bands, where they play, and how to reach for gigs. To get list also call Dave, 7266354

This week the OUTLAW is going to open up an office. We have been feeling a need for an office for a long time but our financial situation wouldn't allow it. The office can be used by the people that work on the paper for its day-to-day operations, but more than that it will be an exchange point between the staff and people in the community.

People are invited in to rap about things going on, to find out about the paper and to meet the staff (which up to now has been rather difficult to do). Hawkers will be able to pick up their papers there. Also, about a week after each issue hits the streets there will be an open meeting to talk about the current issue and about the direction of the paper (look in the calendar for specific date and time of this meeting).

The office is located at 524 Melville is U. City. Melville is about a half block west of Westgate and Delmar (or about a half mile west of Skinker and Delmar). It will be open from 1 p.m. to 9 p.m., Monday thru Saturday. The phone number is 721-3170.

For sale--'61 VW, 'one of the best cars ever made' engine in excellent condition, original owner. $350. 863-5149.

For sale--Scott Amp, 48 watt, tube, excellent condition. $75. 863-5149 around 6.

Piano Lessons-music and theory; especially interested in children- beginners. At your home. Louise Henry 7214713

We need a place to live until May. We have a dog and a cat. M. Voorhees 727-9153

TUESDAY, March 16
"The Fifth Horseman Is Fear"; Eden-Webster College Library; $.75; 7 p.m.
Gay Liberation meeting; see 3/9
Flash Gordon movie serials; see 3/3
Melina Mercouri--I Was Born Greek; ch. 9; 9 p.m.

WEDNESDAY, March 17
St. Pat's Day. Statue of Lord Nelson in Dublin destroyed 1966.
Grateful Dead with New Riders of the Purple Sage; Fox Theatre; 7 p.m.
"The Thin Man"; see 3/14; 1:30 p.m.
"Yojimbo"; Life Sciences Bldg., UMSL; FREE;8 p.m.
Dr. Barry Commoner; Dubourg Quad., St. Louis U.; FREE; noon

THURSDAY, March 18
1871 Paris Commune established
Grateful Dead; see 3/17
"Our Town"; 3642 Lindell; $2: 8pm
"The Fall" (Spanish with subtitles); Kelley Aud., St. Louis U.; $. 75; 7 & 9:30 p.m.
Lyrics & Legends, "Cowboy Songs"; ch. 9; 7 p.m.

SUNDAY, March 14
1881. Sophia Perouskaya, age 16, and friends assassinated Czar Alexander II of Russia. She was later executed by the governor,her father.
Deadline for copy for OUTLAW issue 14
"The Thin Man"; City Art Museum; FREE; 6 & 8 p.m.
Ralph Nader speaking; Busch Center, St. Louis U.; $1 11:30 a.m.
"Bullitt"; Kelley Aud., St. Louis U. ; $1; 4, 7 & 9:15 p.m.

MONDAY, March 15
"Take Me Out of the Ball Game"; film on revolt of athletes(with Dave Meggyessy); ch. 9; 8 p.m.
"Eugene Onegin" (Russian film); Eden-Webster College Library; FREE; 7 p.m.
"Salt of the Earth"; Administration Bldg., Webster College; $.75; 7:30 p.m.
Women & Sexual Response; see 3/8
Flash Gordon movie serial; see 3/3

FRIDAY, March 19
Gary Snyder, poetry reading; Washington U.; FREE
1954. Books of Wilhelm Reich, radical psychoanalyst, confiscated and burned by U.S. government.
"The Producers"; Kelley Aud., St. Louis U.; $.50; 7 & 9:30 p.m.
"Our Town"; see 3/18
"The Birthday Party" (Pinter's play); 3621 Olive (St. Louis U. Experimental Theatre);$1; 8 p.m.

SATURDAY, March 20
Three Dog Night; Kiel Convention Hall; 8 p.m.
"The Producers"; see 3/19
"Our Town"; see 3/18
"The Birthday Party"; see 3/19

SUNDAY, March 21
"Ninotchka"; City Art Museum: FREE; 6 & 8 p.m.
"Our Town"; see 3/18
"The Birthday Party"; see 3/19

MONDAY, March 22
St. Louis Jazz Quartet concert; Benton Hall, UMSL; FREE; 2:45 p.m.
"Raisin in the Sun"; Administration Bldg., Webster College; $.75; 7:30 pm.
Women & the Philosophers; see 3/22

TUESDAY, March 23
1904. Militia breads miners' strike in Telluride, Colo.
1918. Dada manifesto.
Gay Liberation meeting; see 3/9
Silent Heritage: The American Indian; ch. 9; 6:30 p.m.
"Heritage of Slavery" and "Night and Fog" (films); Eden-Webster College library; $.75; 7 p.m.
"Sonso" (film); Instructional Resources Bldg.; Florissant Valley Comm. College; $.50; 7:30 & 9:30 p.m.

WEDNESDAY, March 24
"Brecht on Brecht"; Loretto-Hilton Center; $2; 8 p.m.
"Ninotchka"; City Art Museum; 1:30 p.m.
"The Exterminating Angel"; Life Sciences Bldg., UMSL; FREE; 8 p.m.
Jane Eyre; ch. 5; 8 p.m.

THURSDAY, March25
1894. Coxey's army demonstrates for a public works program for the unemployed.
1911. Triangle Shirtwaist Co. fire.14 women die because of locked doors and no fire escapes
1931. Nine Negro youths framed on rape charges in Scottsboro, Alabama
"The Spanish Earth" and "Huelga"; Kelley Aud., St. Louis U. ; $.50; 7:30 p.m.
Lyrics & Legends--"Outlaw Ballads";ch. 9; 7 p.m.
"Brecht on Brecht"; see 3/24
"La Turista" (play): Florissant Valley Comm. CollegeTheater Bldg.: $1.50; 8:30 p.m.

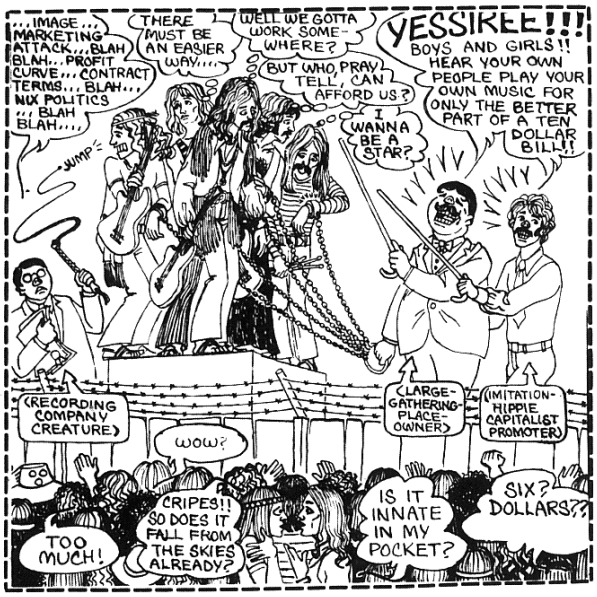
FRIDAY, March 26
"Brecht on Brecht"; see 3/24
"Gideon" (play); ch. 5: 7:30 p.m.
"La Turista" (see 3/25)
Charlie Byrd Quintet; Graham Chapel, Washington U.; $3; 8 p.m.
"Me Natalie"; Kelley Aud., St. Louis U. : $.50; 7 & 9:30 p.m.

ONGOING EVENTS
Films, folk, rock--Public Works Coffeehouse, Euclid & McPherson, 367-8015; Wed., Fri., & Sat. nights; 8:30 -2:00
St. Louis Black Photographers' Exhibit; Florissant Valley Comm. College, Instructional Resources Bldg.;FREE;11-5, Mon. -Fri.; 3/1-3/19
Check out some of the programs on KETC (ch. 9)

Abortion counselinng 388-0310
Acid Rescue 645-2900
AFSC 862-8070
Black Artists Group 535-3906
Bus schedules 773-1120
Community Center (Delmar Loop)
Day Care 725-5302, 862-8017
Health Cljnic 726-5563
Food Co-op 727-7326
Coffee House 862-6621
Environmental Response 863-0100, ext. 4070
Gay Liberation 863-0100, ext. 4806
High school organizing 647-3528
KDNA 652-6161
KSHE 638-4444
Newsreel films (913) 842-8689
Peace Center 862-5735, 725-3209
Planned Parenthood 361-6360, 522-6630
Poison control Memorial Hospital 865-4000
St. Louis Children's Hospital 867-6880
St. Louis U. Draft Help 535-3300 ext. 304
Suicide Prevention 388-2000
Switchboard 652-6161
Temperature & Time 321-2522
Washington U. Draft Help 863-0100, ext. 4682
Welfare Coalition 862-6637
Women's Liberation rap groups 652-9993

SELL THE OUTLAW

WHOSE MUSIC?



RAINY DAZE PRODUCTIONS
7908 Bonhomme Ave.
Clayton, Mo. 63105
721-3336

Editor, The St. Louis Outlaw
P. O. Box 9501 Cabanne Station
St. Louis, Missouri 63161

Dear Editor:

I am writing this as an open letter to those in St. Louis interested in obtaining for St. Louis the best possible Rock concerts at the most reasonable prices possible.

Your article on the Brewer and Shipley - Sha Na Na concert bothered me greatly. It was not so much the shock of reading a one sided view of the situation (and where I question the facts as reported), as it was the realization that I am badly in need of a good public relations representative.

Take a minute and hear my comments on concerts and my suggestions for the future, before deciding whether the incidents that marred two otherwise beautiful concerts at the Field House are necessary.

First, compare the pricing of my concerts with those of other promoters. For $3.50 you can have the best seat in the house if you'll buy your ticket in advance and come early. Compare this with the standard ticket pricing at Kiel of $4, 5, and 6 which is normally used by the out-of-town promoters. Their advantage is that they are invisable to you, while since I am local and well known from the Rainy Daze, it's easy to address criticism at me that should perheps go to others.

How many people are aware of the fact that the Janis Joplin concert last June 13th, the Iron Butterfly concert last August 2nd, and the recent February 20th Sly Stone concert were all cancelled less than 24 hours before showtime, and all three shows were put on by Golden Star Productions, an out-of-town promoter? These concerts contained the standard $4, 5, and 6 pricing.

Consider this fact, I've been selected by the GRATEFUL DEAD to present their next St. Louis Concerts on March 17, and 18th at the Fox Theater. Of the several serious bidders I was the only one who agreed with the Dead on the pricing of $3.50 for balcony seating (where some of the best seats are) and $4.00 for the main floor. This is in marked contrast to the last Dead Concert at Kiel where the tickets were $4, 5, and 6. Most likely, with their increasing popularity, I am paying more for the act, so you form your own opinion as to whether I fall in the "exploitation" catagory.

Second, after the incident at the Sha Na Na concert the Lou Costello usher service was dismissed and more responsible ushers were hired who wear sweat shirts instead of uniforms and do not carry any type of weapon. Inside the hall you're allowed complete freedom to enjoy yourself. They only control the entrances to prevent crashers. It would be great if we did not have to watch the door, but until the national groups agree to appear for free, admission has to be charged.

I will, however, make a standing proposal. If anyone can get a national group to appear for free, I'll offer my services as a promoter free and then the utopia of a "free" concert can be achieved.

Third, most people are not aware that the profits from the Richie Haven's concert went to the Washington University Student Union who sponsored the show. I've had discussions with student leaders and they are considering the possibility of using this money to sponsor a free outdoor concert at Francis Field in May. Needless to say, future incidents will put an end to this as well as to the reasonable priced concerts that we have held at the Field House.

I honestly feel that top enterteinrent and reasonable pricing can go together. Perheps, we've gotten off to a bad start, but it's not too late to save the situation. I would appreciate your comments and suggestions and would like to meet with any individuals or groups to discuss the situation. Please call me at 721-3336.

Sincerely,

Carl A. Bianco
Rainy Daze Productions.

dear carl,

Carl Bianco's letter is hard to answer, because, in some ways, it's so true. But it's so false, too, and it demands response.

In a system like this it's hard to put the finger on anyone. Everybody from the soldiers at My Lai to Carl Bianco, is only doing their job. Therein lies the truth of his letter--that no or few individuals are responsible for exploitation, that the problem is far greater than just a few people. Bianco is right, in a way-- it IS impossible to give free concerts under this system. Or very difficult.

But surely, somewhere, somehow, everywhere, people MUST BEGIN to examine THEIR jobs & THEIR lives, and begin to stop saying "it would be great if. . ." It's time to make that greatness start happening. Even though a thing may not be our fault personally, we've got to start taking on the responsibility of changing it personally. (And changing it with others once we realize this responsibility.)

Bianco is not ready to begin examination of his role as a little cog in a big system. Though he is only a very little cog indeed compared to some, let's examine his letter to see how he complies and goes along and plays his part to keep the system going. And let's see what his motivation might be for keeping that system going.

He addresses his letter to "those interested in the best possible rock concerts at the most reasonable prices." Does this include him? Does he promote rock concerts out of a love of humanity, or because he wants us to hear our music? No, of course not. Bianco's making a bundle. The cost of the tickets did not just cover expenses, and profits are not going ONLY to the Washington University Student Union. Bianco's only doing his job.

And the fact that there are other promoters, also doing their jobs who charge higher prices and make more bread than he does is that supposed to make him NOT an exploiter? LESS of an exploiter, maybe, but an exploiter none the less. And since he does choose to remain visible, criticism is obviously going to be directed against him for it.--Although of course it should also be directed at Golden Star Productions and, in fact, the whole rock music rip-off business. The best indication of where Bianco's really at lies in his description of the events last Saturday night—or rather his non-description. Bianco was sitting on a full house of customers, each paying $3.50 or $4.50. The cake was made.

But there were about two hundred people outside, who wanted to get in and didn't have that kind of bread to lay out. They tried to crash the gates. Rather than let those people in free, since his money had been made, Bianco kept them out with his "unarmed" guards, who used a tube of tear gas to "disperse" the would be crashers. The rumors of gas being used by the "rioters" has been started by Bianco, apparently, as no one seems to have any evidence that this actually happened.

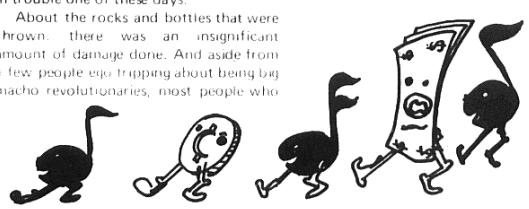
Too, those guards had an excellent knowledge of the martial arts—some of us have enough of this same knowledge to know just how lethal a weapon a trained body can be, and to know an attacking stance when we see one. The guards, incidentally, (and remember, they were only doing THEIR jobs) wore sweatshirts with—guess what?—peace symbols on them. At any rate, if Bianco's interests had truly been with the people and the music, he would have let them in—but it was more important for him to preserve the principle of cash and carry—which riot control police later showed up to defend.

" Inside the hall you're allowed complete freedom to enjoy yourself." Yep, just like the rest of society - where enough money can even buy you freedom. But what if you don't have enough money? What then?

The "standing proposal" deal pretty good and pretty arrogant. Besides the fact that a free concert would be a ADDITION TO, not [illegible]

Bianco's money making deals. Also, Carl knows that it's highly unlikely that we could get a national group to appear for free. Of course! Rock groups are, for the most part, almost as good rip off artists as rock promoters. Maybe even more: they sell us back OUR culture, built on OUR pain, joy, and anger, for a price. Did Richie Havens once really believe the words he sings - all about freedom? What's he doing, then, getting $12,000 to tell us about it? And how come HE'S talking about bad vibes? Money can build a wall between people quicker than anything else. Money, and the desire for it, create bad vibes. He told us, " it all begins with you," but he better start applying it to himself, or he's going to be in trouble one of these days.

About the rocks and bottles that were thrown: there was an insignificant amount of damage done. And aside from a few people ego tripping about being big macho revolutionaries, most people who participated in the "riot" did so out of righteous and real anger - anger not only at Carl Bianco, and at not being able to see a rock concert, but at what both symbolized: the keeping apart of people for the sake of profit, and the rip off of our culture. Our culture began as an alternative to the culture of rip off and profit, but now it is making money for young capitalists who grow their hair a little long.

Even if there had been no crashers, no rocks and bottles, it would not have been a beautiful evening, Mr. Bianco. In fact, for some of us, striking back in even a small way was the only thing that gave the evening any beauty at all.

- Crescent